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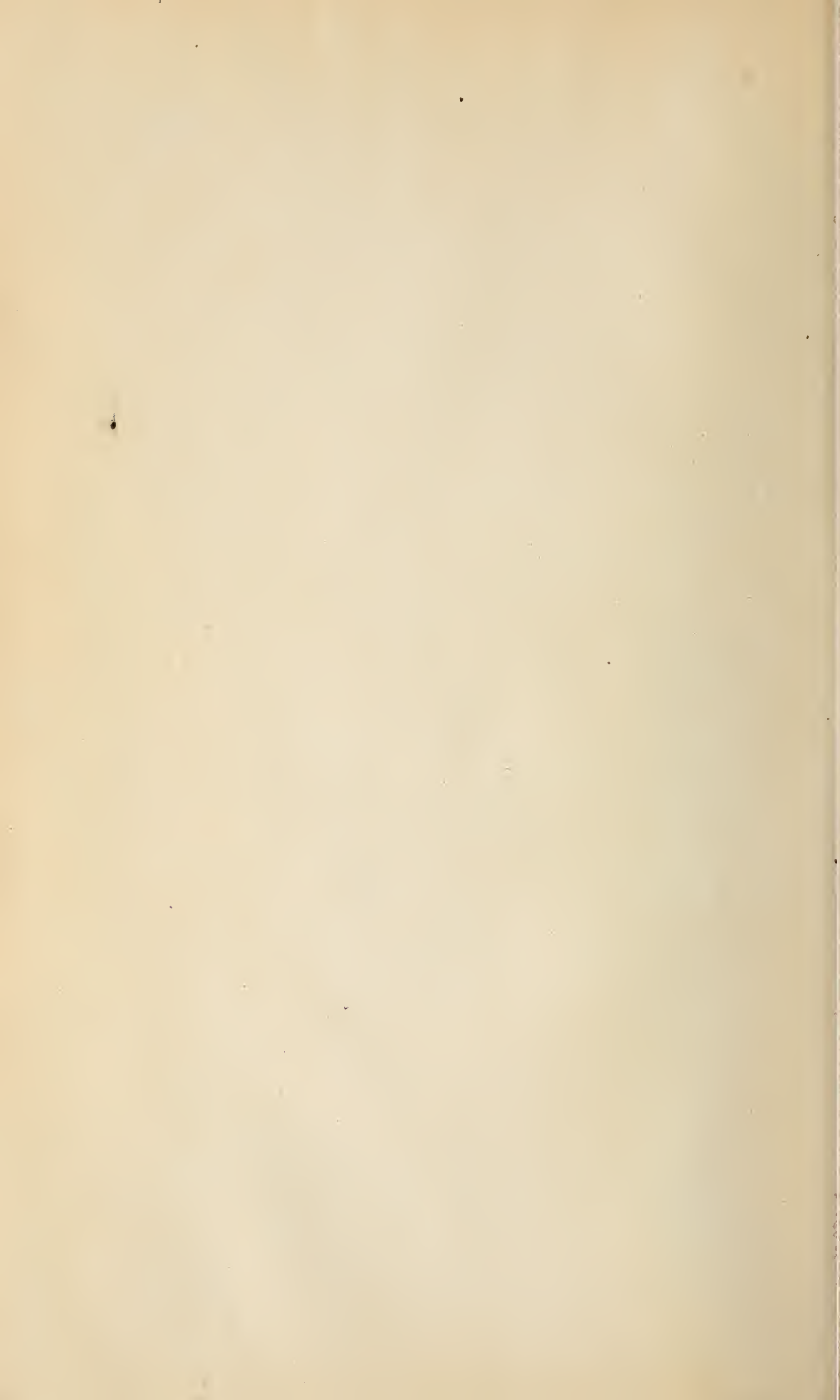
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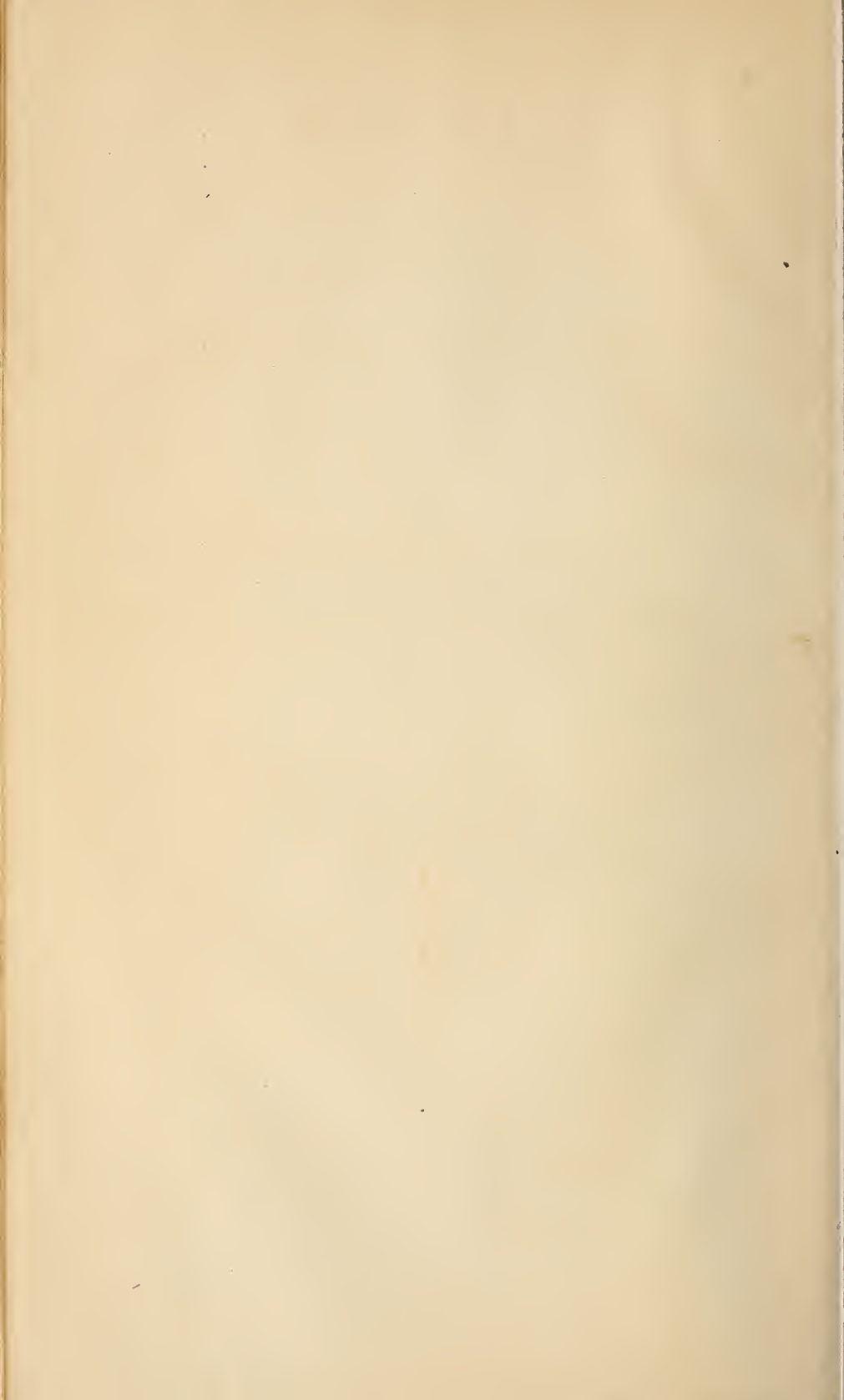
UNITED STATES OF AMERICA.











LETTER

TO THE

FRIENDS OF REV. F. T. GRAY,

AND THE

BULFINCH STREET SOCIETY,

OCCASIONED

BY "STRICTURES ON TWO SERMONS, PREACHED BY HIM, ON SUNDAY,
NOVEMBER 29, 1841, AT THE BULFINCH STREET CHURCH,
BY A PROPRIETOR OF SAID CHURCH."

BY A PROPRIETOR.

BOSTON:
JAMES MUNROE & CO.

1842.

[EASTBURN'S PRESS.]

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LETTER.

CHRISTIAN FRIENDS :

Having read a "letter" addressed to "Rev. Frederick T. Gray, being Strictures on two Sermons preached by him on Sunday, November 29, 1841, at the Bulfinch Street Church; by a Proprietor of said Church," we are constrained, though reluctantly, to address you on this subject. That letter has been so long threatened, and so long in preparation, and is of itself, so bold, specious, and cunningly confused in its arrangement, that it is well calculated to mislead the incautious and hasty reader, and especially one unacquainted with the character of your excellent Pastor, the true nature of the documents on which the writer comments, and the actual state of your affairs. On this account we feel it to be necessary, however unpleasant the duty, to place before you, and through you, the public, a plain, clear, direct and impartial statement of all the matters in this controversy; and in such a way, that 'he who runs may read;' a statement, we trust, which, while it will cover the whole ground, shall bear on its face the signet of truth, corroborated by all necessary vouchers, and authenticated documents.

In doing this, we shall endeavor, as far as possible, to forget the wrongs you have endured, and remember as a christian brotherhood, that we are taught, 'if possible, to live peaceably with all men;' to 'put away all bitterness, and wrath, and evil speaking,' and to 'return good for evil;' but at the same time, we feel that no duty enjoined by these, should restrain us from vindicating character, exposing misrepresentations, and placing the whole truth, strike where and whom it may, before you and the public, on a question involving your dearest rights, your own good name, the good name of your Pastor, and the safety and prosperity of your most cherished institutions.

The authorship of this letter has been publicly attributed to Mr. B. B. Mussey ; and of the truth of this there can be no doubt, for we question whether there is another individual in the community who could have written and addressed such a letter to an estimable man and beloved clergyman, so full of bitter invective, of groundless and uncharitable insinuations, and of gross misrepresentations. But we are relieved from all embarrassment on this subject, since his personal friend, the editor of the "Trumpet and Universalist Magazine," and other editors, without the denial of it by any, have ascribed it publicly to him.

From the course which the author of the "Strictures" has taken, in preparing this letter, this point becomes somewhat important, since to a certain extent, he has made it a question of character and veracity between himself on the one hand, and the Pastor of the Bulfinch Street Society on the other ; and in consequence it becomes necessary in the outset to ask, *who* and *what* are the characters of the parties who are thus placed at issue in the present case.

As we proceed however, we shall see, that it is not wholly or mainly a question of this kind. For, the material facts as brought out by the Pastor of the Bulfinch Street Society, are supported, not only by his own undoubted word, but also by the records of the Society, and the official statements of its officers ; while with the author of the strictures, there is no other support for his leading position—the conspiracy—and scarcely for any other—than his own unsupported *assertion* ;—in other words, they rest for their authority, upon his own character for integrity and veracity. If these fail him, where will he stand in the eye and judgment of his fellow men, whom in this matter, he has attempted, as we think, grossly to deceive ?

Who then is the Rev. F. T. Gray ? To the whole community he is so well known, that little is necessary in order to recall to their recollections, the commanding position which he has at all times held, from his youth upward, in a moral, religious and benevolent point of view. Boston is his native City, and his parents and connexions of the highest respectability. He has always lived under the immediate and scrutinizing eye of this whole people. He was educated in one of our first private schools. Early destined by his friends and his own strong inclinations to a liberal course of study and a professional life, for which he was prepared, when his health having failed and the circumstances of his friends become changed, he entered into business, which he conducted at all times honorably and successfully. Having by his own exertions, and providential

gifts, obtained a sufficiency, he retired from business, but not to a life of indolence, or of easy and elegant enjoyment. But on the contrary, having through his long connexion with a Sunday School, and the first minister at large, the venerable Dr. Tuckerman, become deeply interested in the condition of the poor in this City, he resolved at once to follow out the original bent of his mind, and gratify a long cherished desire. Accordingly he commenced study, and prepared himself for the work of the ministry; so that when the health of the venerable apostle to the poor failed, he proffered his services, was ordained to the work, and became minister first of the Friend Street, and afterwards of the Pitts Street, Chapel. There, by his disinterested and sympathising labors with the poor—to which he devoted his days and his nights, his strength and much of his means for six years, he awakened the indifferent—silenced the scoffer—converted the infidel—raised up and comforted the down-trodden and miserably poor—consolated the afflicted—strengthened the arm that hung down—saved from imminent peril many of the young who were greatly exposed—filled the Chapels with attentive and devout worshippers,—added large numbers to the visible Church,—and created amongst them the strongest affection and the deepest feeling :—and not only so, but extending his labors beyond his immediate sphere of action—he was ready to engage in every good word and work, and wherever the voice of sympathy was needed, the hand of benevolence of any avail, or his words would advance the cause of humanity, there was he found, to render the service which his faculties, his time, or his means, would allow. In our midst, he has always stood, as one singularly disinterested, amiable, kind, devoted, sincere, true, moral and religious. Such, simply is the character of the Pastor of the Bulfinch Street Society, which the author of the strictures has endeavored in this letter, to blacken and destroy.

Let us now inquire, who is Mr. B. B. Mussey? It is always a pleasing task to paint the good—but to draw the converse of the picture requires a mind like itself to bring out its lights and shadows with power and effect. We would gladly, in this instance, leave it unwritten, but the hand of necessity and duty is laid upon us, to do it the justice we may.

Mr. B. B. Mussey then is an individual who has obtained but recently any notoriety in this community,—and this, so far as we know, is not an enviable one. We are not disposed to deny him industry, energy, and for ought we know, honor in the transaction of business, and his dealings with the world. By profession he is a bookseller, but in connexion

with this, he has been extensively engaged in the sale of a medicine called Brandreth's Pills, to which circumstance and the suit growing out of it, he is mainly indebted for the most that is known of him. Brandreth, whose name these pills bear, brought an action in the Circuit Court against Mussey, in which case the writ ran thus, which we copy from the records of the Court. After reciting that the "knowledge and the art and the skill of compounding and making said pills were the original invention and discovery of the ancestors of said plaintiff, and have been transmitted from them to him." It proceeds in these words:—

"Nevertheless the said Mussey well knowing all and singular the premises, and especially well knowing that the plaintiff was and is the sole possessor of the secret of the materials and ingredients of which said pills are composed and made, and of the art and skill of compounding and making the same, but *wickedly, maliciously and fraudulently intending and contriving to defraud and injure the plaintiff, hath heretofore made and compounded certain false, counterfeit, deleterious, spurious, and unwholesome pills*, and hath set forth and declared the same to be the *true and genuine Brandreth's Pills*, and hath sold *large quantities* thereof, to wit: one million of boxes thereof, each box containing many pills, and for a large sum of money, to wit, for the sum of one hundred thousand dollars, as and for the true and genuine Brandreth's Pills, declaring, advertising, proclaiming and publishing upon the sale thereof, that the same were and are the true and genuine Brandreth's Pills, and made, prepared and compounded by the same Benjamin Brandreth, the plaintiff; all of which false and spurious pills, so sold by the said Mussey as aforesaid, were and have been purchased by those to whom they sold aforesaid, upon the supposition and belief that the same were the true and genuine Brandreth's Pills, and of the make and composition of the said plaintiff; and the plaintiff avers that the said false and spurious pills so made and sold by the said Mussey are unwholesome, vicious and injurious, and have done much mischief and injury to all persons who have used and taken the same as medicine; and so the said Brandreth, the plaintiff, in fact says that he hath suffered great loss and damage by the sale by the said Mussey of said false and spurious pills, as and for the true and genuine Brandreth's Pills," &c. &c. &c.

On the 4th December, 1837, this writ was served, property was attached by H. H. Huggerford, Deputy Sheriff, and Mussey, L. Coffin, J. A. Noble, and G. W. Bazin became the receiptors for said attached property, to the amount of five thousand dollars, by consent of plaintiff.

The result of the trial may be seen by the following extract from the Daily Advertiser of February 25, 1840:—

"*Benjamin Brandreth against B. B. Mussey*, in which the plaintiff sought to recover damages against the defendant for counterfeiting his pills, a verdict was taken for the plaintiff by agreement, for \$6,283."

The distinguished reporter for the Court Callender, in the above paper, adds the following remark, in stating the case as thus decided:—

"It is currently reported and generally believed, that Brandreth *paid Mussey* a large sum to have this verdict entered ; and immediately the fact was trumpeted forth as establishing the excellence of Brandreth's Pills! This may be called the quackery of law."

So singular was this transaction, that even his friend, the Editor of the *Trumpet*, Rev. T. Whittemore, had the following in his paper, when a difficulty arose between them, in which these parties at the time had an adverse interest :—

"We shall send Dr. Brandreth after Mussey. He declares that during the agency, Mussey did not always sell the *genuine* pill, but a *spurious* one. Is it possible that B. B. M. can be governed by self-interest? or did Mussey always sell the *genuine* article?"

In addition to this affair, which we leave to the reflection of every reader, we know little of Mussey, except his proceedings in connexion with the affairs of the Bulfinch Street Society, in which, as we shall have occasion to show, he has displayed a violent sectarian zeal, with a view to drive away its first and most worthy Pastor, Rev. Paul Dean, thereby to obtain possession of the church for his own denomination ; and failing in this, commenced and has continued a heartless and unrelenting persecution of its new Pastor, with a view probably to obtain his original end. Leaving here, therefore, the matter of his personal character, we would ask, if the unsupported assertions of such an individual, and under such circumstances, are to be received without great caution, where the issue is between himself and the Pastor of the Bulfinch Street Society?

In confirmation of this, we ask attention in the first place, to some of the minor misrepresentations which are scattered over almost every page of this strange and reckless publication, and which can be better disposed of in this place than in any other.

On the inner page of the cover, where the writer has given merely a short note, we shall find more than one :—

"The following letter has been delayed *several weeks*, from various causes,"—

designing to leave the impression that the sermons to which it was an answer, had been published within a short period, when the truth is, five or six months had elapsed since the time of their publication.

Again it is stated, that the principal cause of the delay was—

"That the writer has been denied access to the records of the society by the Clerk, and that he has seen them but once since Mr. Gray's sermons were first published," &c.

This is substantially incorrect. Mr. Mussey has had constant access to the records, through the Clerk, until his unseasonable intrusions and insolent bearing toward him, made it necessary to deny him, quite recently, the privilege of further admission to his house, but not of access to the books. This has never been "denied him,"—while his friends, Messrs. G. W. Bazin and W. C. Perry have had continued and constant access to them, through whom he could obtain, and has obtained, any fact or document necessary to his publication, without a moment's delay. The reason assigned for this delay, therefore, is not the true one.

On the very title-page, again, is another of these minor misrepresentations. It is said to be written by "*A Proprietor of said Church.*" This is hardly true. In consequence of refusing and neglecting to pay his taxes, for two years, on the pews standing in the author's name, he had ceased, in fact, long before, to be a legal proprietor; for the by-laws of the Society provide that, upon any failure or neglect to pay the taxes for the space of six months after the same shall have become payable, "the said pew shall thereby become forfeited, and revert back to the said Society."

On page 8, it is stated that "a private caucus was held at the house of Mr. Elijah Clark." We are authorized to say that no such meeting as there alluded to was ever held at the house of this respected gentleman.

On page 9, we find another:—

"A subscription was therefore opened among *your* (i. e. Mr. Gray's) friends, and eight cheap pews in the south gallery, which had remained unsold ever since the Church was built, were sold to individuals, 'all of whom,' as the Treasurer says, 'were worshippers in the house.'"

This, on the face of it, is a misrepresentation; for how could a subscription be opened among the *friends of Mr. Gray*, "all of whom were worshippers in the house," among whom, at that time, Mr. Gray had no personal friends, and of whom he had no particular knowledge? More of this anon.

On page 10, we find another:—

"After all this manœuvring, it was not thought practicable to attempt your settlement at a meeting *legally* called for this purpose."

And yet, immediately the writer adds the "Notice" for this same meeting, given by the Clerk, dated Oct. 20, to be held the 27th,—which was a *legal* notice in point of time, and this for a "quarterly meeting," *at which it was legal to transact any business.*

On page 13 is another misrepresentation, confining our-

selves for the proof to the words of the pamphlet only. It is asserted by the writer that he (speaking of Mr. Gray,)

“Had consented to come as colleague with Mr. Dean; that (he) had so said to a committee from a private caucus, and that (he) had so said to Mr. Dean, and *he (Mr. Dean) had announced it to the Society in his letter to them, dated 27th October, 1839.*”

Now, if we turn to this letter, p. 11, we shall find that it is *not* so announced. The words are these:—

“I have felt it my duty to respectfully request of you that you will invite the Rev. F. T. Gray to become Associate Pastor with your humble servant.”

Here the request is simply to “invite” Mr. Gray, but no annunciation, or even intimation, that he (Mr. G.) had “consented to come.”

On page 15, is another. Mr. Gray is asked—

“Do you not now own the pews which stand in the names of Samuel Curtis and Henry D. Gray?”

This is printed in italics, and the object, by implication, is, to make the reader believe that these pews are owned by him. But this is not true. Rev. Mr. Gray never owned the pews; they were never deeded or transferred to him; and his name cannot be found in any connexion with them on the books of the Society. This assertion, by interrogation, conveys, therefore, an impression that is altogether false.

On page 21, is another of what we here call minor misrepresentations, because the more important ones are to be considered in other connexions. It would seem as if this writer could not pen a single line, or simply write a name, without conveying a wrong impression, or a false idea. On this page he draws, unceremoniously and wantonly, into public notice the name of an individual, (Mr. Pray,) who has brought down upon himself the anger of Mr. Mussey, because he has attempted, as far as he was able, to support the cause of peace and order in the Bulfinch Street Society, and the reputation of its estimable Pastor, at one or two of their business meetings. On this page, and one other, he departs from his usual course, and singles out this individual by applying to him a title, (Deacon,) as if he knew, and would make others believe that it truly belonged to him; but, in fact, the individual referred to was never chosen to that office. We have alluded to this, not as a matter of much consequence, as that individual is by no means ashamed of the title, but, on the contrary, is grateful that he has been permitted to serve his brethren so long, even unofficially, in that venerated character; but to expose the want of truthfulness which

characterizes this production, and to apply to its writer his own test and language, used in another connexion—"You either know what you intimated is not true, or else you have not informed yourself on a subject which you attempt to decide, and are guilty of a criminal neglect," by which the public is misled.

In the same connexion, the writer conveys another false and injurious impression. He manufactures words which, being embraced within marks of quotation, would appear as the language of the individual just referred to. It would make him appear to say, "that he would not take a pew himself till after the Society had called his friend, Mr. Gray, as it would not 'look well.'" Now this language he never used. His opinion and words on this subject have always corresponded, and these were, that it would not be *right* for any denomination, or individual of a different denomination, to purchase pews in that church, until the then existing difficulty had been settled by their own vote,—*after which*, if it resulted in the call of a Unitarian, it would be perfectly natural and right for any person belonging to the denomination to make a purchase, and become a member of the society. An admission is here made however by the writer, of some importance, which is, that Mr. Pray's "subsequent conduct corroborates all this;" i. e. that he did not purchase until after the call had been made.

But this admission leads us to notice another of these misrepresentations, or attempts to mislead the reader, which is on page 28, where the endeavor is, to leave the impression, that this individual *did* purchase a pew *before* the call. These are the words:—

"I now propose to inquire who purchased these pews. Were they *work-shippers* in the house? for we see the pews were engaged before you was called. I will give you the names of the purchasers, and see if you can recognise among them any of your 'friends from other societies.'" "

The attempt here is, evidently, to make the reader believe that these persons purchased the pews before the call of Mr. Gray, and therefore that Mr. Gray's assertion was not true, "that none of his friends from other Societies" voted at that time. Among the names thus alluded to and given, is the same individual whom he had previously acknowledged, *had made no purchase before the call of Mr. Gray*.

On page 29, is another indecorous allusion to, and the naming of, a private individual. He remarks:—

"Your own brother-in-law, D. R. Chapman, you will always find the most

active, &c., at the business meetings, and even *shaking his fist* in the faces of those who dare to question the propriety of your (Mr. G.'s) course."

Now, as is well known, Mr. Chapman is not the person to shake his fist in his own defence, much less in defence of any other. It seems probable, therefore, that in this case, the writer must allude to what took place at one of the business meetings held in the Vestry in the evening, when the *shadow of his own fist* as it was shaken violently at the Moderator in enforcing one of his bold and violent tirades, was, in the excited state of his feelings and imagination, mistaken by the speaker, for that of Mr. C.'s, near which it was his misfortune at the time to be sitting.

On page 28, is another, where is introduced the name of Francis H. Gray, to which is affixed this definition—"a relative of yours" i. e. of the Rev. Mr. Gray's. Dr. F. H. Gray as is well known, has not the remotest affinity to the Rev. Mr. G. but belongs to another family of the same name of the highest respectability.

On page 30 we have another, which is repeated in nearly the same form, on two or three other pages. The assertion is, that Mr. Gray, was to come as the colleague of Mr. Dean "without compensation"—placing these last words within quotation marks, as if they had been taken from some official letter or document in the controversy. Now no such expression or idea can be found in any of the records or correspondence growing out of this subject. As we shall hereafter see, no such agreement was made by the junior pastor of the Bulfinch Street Society either with his colleague or the Society itself.

On page 50 is another of these mistatements. The statement here is, "that when you (Mr. G.) came into the Society, a new church creed was introduced corresponding with those usually adopted in the Unitarian churches. To this some of the old members would not subscribe, and they were kindly permitted to *retain the old*," &c. "You have *two Church creeds*," &c. Now this again is not the truth. The old creed was repealed by a vote of the church; and a new one adopted. They now, as in other churches, have but one, and since its adoption this alone has been used.

On page 58 is another misrepresentation. The assertion is "that Mr. G. procured the resignation of the clerk." In what way or manner he could or did procure this resignation is not stated. The truth is, that the clerk voluntarily resigned, and stated that his private business would prevent the discharge of its duties, much to the regret of his Pastor; and the assertion of the writer can be supported by no proof whatever.

The records say "a communication was then read from the clerk tendering his resignation and requesting to be discharged from the further performance of the duties of clerk."

On the same page, it is asserted, that Mr. G. "procured the discharge of the Sexton of the Church for mere sectarian purposes." In answer to this, it would be sufficient to say, that the Standing Committee of the Society have the sole power to appoint or remove this officer, and not the minister. The fact is, that in Nov. 1839, (see records) before Mr. G. was settled, a petition was presented that the Sexton be removed. There had been, for some time previous, dissatisfaction with the doings of this officer, so that the Standing Committee needed no suggestion of Mr. Gray in order to his removal.

On the same page is one other misrepresentation, the last of those we shall notice in this connexion, although they might be extended almost indefinitely. The assertion here is, that Mr. G. "procured the abolition of the regular quarterly business meetings of the Society." By this and the two preceding charges, it will be seen, that the writer of the "Strictures" ascribes a wonderful degree of influence to the Pastor of the Bulfinch Street Society. As all know, however, a majority of the Society alone, have the power to change, alter, or repeal its By-laws. When therefore it is said, as in this case, that Mr. G. procured it to be done, a degree of influence is attributed to him which, if true, would be the strongest proof of the love he has inspired in many hearts, and the interest they would take in complying with his wishes and feelings. But in this instance, unwittingly, the writer has given him more credit than he really deserves. For the Society itself, felt the difficulty under which it labored in reference to these frequently recurring meetings, more strongly even than Mr. G. These meetings were occupied almost solely by the writer of the "Strictures" in making noisy, vehement, rash, and protracted speeches; in offering scandalous and libellous resolutions; and in rendering them, in these and other ways, so unpleasant as to drive away the more quiet and peaceable of the friends of the present Pastor. At the earliest moment, therefore, at which it could be legally done, the oldest proprietors and friends of the society, not in compliance with the wishes of Mr. G., but from their own deep convictions of its necessity, and for the peace and safety of the society, repealed the by-law requiring these, and now confine their regular meetings to its Annual ones, as in other societies.

We have given these as specimens of the general spirit and

accuracy of the letter addressed to the Rev. Mr. Gray ; and these, we think, should prepare the reader to receive with caution any statements it contains, which are unsupported by intrinsic probability, or collateral testimony.

We now proceed to the more important objects of this communication. The letter in question, as we have said, would neither require nor deserve a notice of any kind, but for its speciousness, boldness, and confused manner of blending its statements, its insinuations, its errors, and its truths, so cunningly and confusedly together. The hasty and incautious reader, on this account, and without its author's name upon the title-page, is liable to receive wrong impressions from almost every paragraph.

It will be the object of this letter, therefore, to unravel its intricacies, to lay bare its falsities, and to make a plain, direct and impartial statement of the whole matter in controversy.

For the better understanding of the subject, and to present it in the most satisfactory manner, we shall arrange our remarks under three distinct heads.

First, to show that the main charge, and that upon which the writer chiefly relies—that a *conspiracy was entered into, and a bargain made by Mr. Gray and Mr. Dean*, in order to give the former possession of the pulpit and church of the Bulfinch Street Society, *is wholly unfounded*.

Secondly, to give a connected history of the whole transaction, that led to the call of Mr. Gray, from the first to the last, adding nothing and omitting nothing ; so that the reader and the public may have an impartial view of the whole case.

Thirdly, to re-examine the positions taken in the sermons of Mr. Gray, and upon which he relied for his justification, and show that not one of them has been weakened, or even qualified, by any statements, facts, or arguments in the letter of Mr. Mussey.

FIRST, As to the alleged *bargain or conspiracy between Mr. Gray and Mr. Dean*.

That we may not be charged with setting up a mere man of straw in order to see with what ease it may be demolished, we proceed first of all, to make quotations from the "Strictures," to show that this allegation runs through the whole letter, and without which not a shadow of blame could be attached to Mr. Gray.

"The question," says the letter, is not "why," but "how you came amongst us."

On page 4, it says :

“The true issue is, between an attempt to practice *dishonest bargaining*—a low kind of cunning, (to obtain a pulpit,) and a fair, open, manly, and honorable course ; for *I propose to show* that your coming among us was the consummation of a *kind of intrigue or conspiracy*, which had existed in the society for a long time, and that this was not only well known to you before you consented to come, but that you AIDED AND ASSISTED IN THE MATTER. Could I believe you were the innocent dupe in this intrigue, I should be as willing to acquit you as any of your friends; but the evidence to the contrary is so indubitable and overwhelming, as to defy even a doubt.”

We call particular attention to the boldness of this last sentence, that it may be compared, in the sequel, with the actual evidence produced.

Again, on page 8, it is said :—

“A majority of the society were entirely ignorant, at the time your call was voted, of the *management in the matter between you and Mr. Dean*.”

Again, page 9 :—

“After the whole scheme had been concluded upon, it was necessary to cast about and ascertain how *you* could obtain votes for the sanction and adoption of what had been done. How this was accomplished may be ascertained by referring to the votes for your final settlement.”

On page 10 :—

“Of the truth of this reason I have no doubt, and we have already seen that you had fully *bargained* with him on the subject of his flock.”

On the same page, again, he says :—

“He had completed the bargain with you on the best of terms.”

Again, on page 56 :—

“But, till then, we shall look upon you as one who has *secretly conspired by dishonorable means to defraud* the rightful owners and worshippers of the Central Universalist Society of their property in their house of worship.”

More of these quotations than were absolutely necessary have been made, that the nature of the charge we are to meet might be distinctly seen, while, at the same time, it would expose the bitter and libellous spirit which is the substratum and essence of the whole publication.

In view of this grave charge, the first question that naturally suggests itself is—What was there in the situation of Mr. Gray, at the time of this call, or in the place which it is alleged he was so anxious to obtain, that induced him secretly to conspire, dishonestly to bargain, and dishonorably to act, in order to obtain it ?

Mr. Gray was, at the moment, in possession of a most honorable and useful position—the pulpit of the Pitts Street

Chapel ; surrounded by a large and increasing flock, to whom he was deeply attached, and who were acting together in the utmost harmony and good fellowship. He was laboring with this people solely from a deep sympathy with the poor, and a love of the work in which he was engaged. He stood, as it were, a messenger, representing a large number of the most respectable and wealthy churches in the city, who deeply sympathised with him in all his labors, and connected as their organ with the Fraternity of Churches, who regarded him as the main prop of the Ministry at Large. On the other hand, the society whose pulpit he is charged with endeavoring to obtain, by conspiracy and dishonest bargaining, was, as we shall hereafter see, a reduced and greatly divided one. They were wholly strangers to him. The people were neither rich nor distinguished, nor does even his enemies charge him with seeking it on account of increased salary, or for any pecuniary purpose. On the contrary, he is reproached throughout the letter, for agreeing to come (which, however, is not true,) "without compensation." The prospect before him was one of difficulty, obloquy and persecution. Why should he bargain, or conspire, to obtain such a place? *A priori*, the truth of the allegation is altogether improbable, and sufficient, alone, to create a strong and irresistible presumption of its entire falsity.

But let us now examine, with great care, all the facts and circumstances which the writer of the "Strictures" has been able to bring together, in order to sustain this highly improbable and groundless charge, remembering that a bargain or conspiracy cannot be consummated without the *united* agency and concurrence of the two or more parties charged therewith.

The first fact alleged, by which he would sustain it, may be found on page 8 :—

"The week previous, [that is, to the time of Mr. Gray's call] *Mr. Dean* called on one of the members of the Church, a lady, who was also a proprietor in the church, and requested her to attend a meeting of the proprietors on the next Sabbath, and told her that they intended to invite you (Mr. Gray) as colleague with him."

This is the first proof. "Mr. Dean calls upon a lady," &c. Now, in what possible way does this circumstance connect Mr. Gray with this transaction? It was not *he* that called upon the lady. Even Mr. Dean does not say to her that Mr. G. had been asked, or had agreed to come. In no way, therefore, even if true, does this circumstance implicate the present Pastor of the Bulfinch Street Society.

The next proof is—and it should be remarked that it de-

pends wholly upon the veracity of Mr. Mussey, without any corroborative proof:—

“That several private caucuses, &c. had been held, at all which meetings the *strictest secrecy* was enjoined. At one of these caucuses a committee was appointed to call on you, and confer with you on the subject of your becoming a colleague with Mr. Dean. You consented, without *much* hesitation, and they conferred with you as to the *conditions, and the whole matter was arranged between you, Mr. Dean, and this Committee*, before the subject was opened to the society.”

Here, it will be perceived, is no proof,—it is mere assertion. But two or three things are to be carefully noted and considered in relation to it. First, it is natural to ask, if here was a conclave of conspirators, upon whom the “strictest secrecy” was enjoined—all of them the fast and bosom friends of Mr. Dean and of the society—how came this writer acquainted with their secrets? who and where is the traitor? And, secondly, the *date of the visit is omitted*, and every thing in regard to this point depends on that fact. If the visit of this committee was made *after* the day or the hour of the call, every one will allow that it was *perfectly right and proper*. Such a committee did call. Does he refer to that? But, if the visit was made *before* the call, we would ask, how does it implicate Mr. Gray? Could he prevent a voluntary committee from calling to confer with him? Does it make him a conspirator, because he had the courtesy to confer with a respectable committee, when voluntarily calling on a subject deeply affecting them? Suppose he listened to their statements,—is that a bargain? There was not, nor could there be, any implication in the matter, only so far as there were “conditions” and “arrangements” made of an improper character,—but which, in this case, is wholly denied, and disproved, and this, too, from statements made by the same writer, and in the same pamphlet.

In order to support the assertion, that “conditions” and “arrangements were made,” the writer goes on immediately to say:—

“After the whole scheme had been concluded upon, it was necessary to cast about and ascertain how *you* (meaning Mr. Gray) could obtain votes for the sanction and adoption of what had been done. How this was accomplished, may be ascertained by referring to the votes for your final settlement.”

He then proceeds to give a history, showing how these votes were obtained. It is alleged, in the first place, that Mr. Dean owned several pews, and, about the 18th of May, transferred, or caused to be transferred, five of his pews to individuals who are named on a previous page, and the remainder to

others, who he thought would best subserve the purposes of this "secret plot."

Here let it be remembered that the date of Mr. Gray's call was Oct. 27, while these pews were transferred by Mr. Dean in the month of *May* previous,—before Mr. Gray was even thought of as a colleague with Mr. Dean. But, were it otherwise, what had Mr. Gray to do with the transfer of these pews, so as in any way to connect *him* with a plot or conspiracy? It was the work solely of Mr. Dean.

In the next place, it is alleged, that

"Four pews, purchased of the society by Mr. Upjohn, but paid for and controlled by Mr. Dean, were transferred on the 26th of October."

But what had Mr. Gray to do with this? Nobody doubts, or denies, that Mr. Dean and his friends desired most ardently, and worked most vigorously, to prevent, as we shall see, their long-cherished sanctuary from falling into the hands of the invader and spoiler. But, as yet, we see not a particle of proof, that Mr. Gray had the least hand or interest in the matter.

"These transfers (it is then said,) were beyond all doubt, made to secure your (Mr. Gray's) call, as none of the pews were really sold, but merely transferred for the purpose of making voters, a measure equally at variance with the moral and the civil law."

"Those," says an old proverb, "who live in houses of glass, must take care." We shall soon see in another connexion, who it was that commenced this warfare, and with it the work of these transfers. And if it be true that these transfers was "a measure equally at variance with the moral and civil law" there is one thing very certain, that Mr. Mussey and his friends have *much* to answer for, and Mr. Gray *nothing* in this respect. The proof does not come near or affect him in the least.

"But still it was feared (continues the pamphleteer,) there were not yet a sufficient number of voters to accomplish the object. A subscription was therefore opened among *your friends*, (meaning the friends of Mr. Gray,) and eight cheap pews in the South Gallery which had remained unsold ever since the Church was built, were sold to individuals, 'all of whom' as the Treasurer certifies, 'were worshippers, in the house.'"

Here is a more direct attempt to implicate Mr. Gray, by the use of the phrase "his friends," as if his personal or denominational friends were meant. But who were these purchasers, that are thus artfully called the friends of Mr. Gray? As the writer himself asserts, they were sold to individuals "ALL OF WHOM were worshippers in Mr. Dean's house."

At this time Mr. Gray had no friends in that house, that is, no personal or denominational friends. Mr. Theophilus Burr was the purchaser and one of the oldest proprietors in Mr. Dean's house, but personally he was unknown to Mr. Gray. Mr. Burr having bought these pews, he almost *immediately* after sold them, (and this accounts for the erasure in the record; they being first entered to him in gross, and then deeded to the individuals who bought,) namely, to Messrs. *Newman, Jewett, Bolton, Lund, Roulstone, Bradley, Sawyer* and *Wyeth*, "all of whom" were unknown to Mr. Gray, and who were stated worshippers in the Bulfinch Street Society—except one (Mr. Bradley)—who, if the author of the "Strictures" is to be believed, in preference to Mr. John R. Bradford, one of our most respectable citizens, and Treasurer of the Society—was a "worshipper at the Rev. Mr. Rogers's Church." If he had said Mrs. instead of Mr. Bradley, he would probably, have been nearer the truth. In fact, Mr. Bradley was a proprietor through many years, and one of the Standing Committee from 1835 to 1839. It is true indeed that he sold his pew in August, '39, and repurchased in October of the same year, leaving an interval of only about two months when he was not a proprietor. But not one of the above was a friend of Mr. Gray, nor is there a suggestion even here that he, personally, had any hand in the sale or transfer of the pews. Thus far then there is not an iota of *proof* concerning a bargain, conspiracy or of any action or movement, not even to the lifting of a finger or the utterance of a word, on the part of Mr. Gray "to obtain votes for the sanction and adoption of what had been done."

In this connexion, it is asserted as another proof of this conspiracy, "that Deacon Lewis G. Pray of the Rev. Mr. Barrett's Church was one of the most active in the matter," that is, in raising money by this subscription, and in purchasing these pews "for the purpose of procuring votes for his friend Mr. Gray's settlement." In answer to all this matter we shall under another head show the entire falsity of all the assertions of the writer concerning the friends of Mr. Gray. But in regard to the imputation here made against an individual, we give the following letter, addressed to that gentleman, by the persons, who alone, were concerned in the subscription, which, while it absolves him from all connexion with the affair, at the same time annihilates another of those pretended proofs by which this writer would connect Mr. Gray with a conspiracy through the agency of his personal or Unitarian friends.

BOSTON, JUNE 10, 1842.

LEWIS G. PRAY, ESQ.

Dear Sir: Having read the letter addressed to Rev. Frederick T. Gray, we find in it the following statement.

"This subscription was opened and managed by Theophilus Burr, John Boles, and others, who raised the money in this way, and deeded the Pews to individuals who were not proprietors, for the purpose of procuring votes for your (Mr. Gray's) settlement. *It has been said, and I think with truth, that your friend Deacon Lewis G. Pray of the Rev. Mr. Barrett's Church, was one of the most active in the matter, &c.*"

In justice to you, who have been thus improperly brought into this controversy, we feel called upon voluntarily to state, that if "it ever has been said" that you had any hand in the subscription alluded to in the above extract, it has not the least foundation in truth; for we can state from our personal knowledge of the whole transaction that you had no part whatever in obtaining a subscription on that occasion; that we never called upon you to subscribe for that or for any other purpose, nor did you obtain any subscription or money in any form or in any way, for the purchase of Pews in the Bulfinch Street Society, either then or at any other time.

Very respectfully, your friends,

THEOPHILUS BURR,
M. L. WALLIS,
JOHN BOLES.

The next alleged proof is, the letter of Mr. Dean to the Society on the 27th of October, the day of the call. In that letter, he says:—

"I have felt it my duty to respectfully request of you that you will invite the Rev. Frederick T. Gray to become associate Pastor with your humble servant," and in conclusion, expresses his belief, that "this measure will not increase their pecuniary burthens."

Now, in this, what *proof* is there, that any bargain or conspiracy had been entered into between Mr. Dean and Mr. Gray? Not a particle. There is no intimation in it that Mr. Dean had the sanction of Mr. Gray even for proposing his name, or that he in any way was cognizant of the proposition. He simply requests of his people, that they would invite Mr. Gray to become associate Pastor with him. If, in the conclusion of this letter, he says, that "it will not increase their pecuniary burthens," Mr. Dean might express such a belief with perfect propriety, knowing that as Mr. Gray was then laboring without any view to emolument, so if he should consent to accept their call, Mr. D. might well conclude that the measure would not increase their pecuniary burthens—particularly if he felt himself willing, as he did, in order to secure the safety of his church, and the "social and religious interests of his people," to give up a portion of his own salary. And was not Mr. Dean, this worthy and excellent man, justified in doing this, without being subjected to the vile comparison, here made against him, with the revolu-

tionary traitor? But we are not pressed to this strict construction of Mr. Dean's letter in order to justify Mr. Gray. Let it be admitted that Mr. Dean or a Committee, or both, waited upon Mr. Gray to ascertain his feelings on this subject, and after hearing all the circumstances of the Society, as they will in another place be given in detail, he gave an encouraging answer—"although" as in his letter to the Society "his *first impressions* were unfavorable,"—still we say there is not a particle of proof adduced, nor is it true in any sense, that there was any bargain, conspiracy, or conditions entered into by him in reference to his call. The Society was divided;—Mr. Dean was agitated and distressed in view of losing his situation and church;—his beloved people were in fear of an immediate dissolution of their connexion with their long attached Pastor, and of the settlement in their cherished sanctuary of one to whose doctrines they were all opposed; and under these circumstances Mr. Gray's benevolent feelings led him to encourage a hope, that if he received a call, he might consent, for the good he could do, in staying the progress of division, and in relieving Mr. Dean and his people from their apprehensions and fears, he might consent to make the sacrifice required. But what a sacrifice! A united and beloved flock, for a divided and a distracted one. A new and untried field of duty, in the midst of strangers, for a duty which was familiar, and amongst a people with whom he was an object of the strongest attachment! The "cause of TRUTH and RIGHTEOUSNESS," as he remarks in his Sermons prevailed, though as he had reason to anticipate, it has cost him much of his peace, subjected him to unmerited obloquy, and the most heartless persecution. The most that can be said is, that he committed an error of judgment, and not even this as the sequel will prove, but the Great Searcher of all hearts knows, there was no wickedness of intention, or error in motive.

Another proof, which the writer of these "Strictures" has adduced to substantiate, as he thinks, this conspiracy and bargain, is that which grew out of the resignation of Mr. Dean, and the "mark of esteem and affection" which the society were disposed, but unable from a legal difficulty, to tender him. This resignation, it will be remembered, took place between five and six months after the call of Mr. Gray. It was voluntary on the part of Mr. Dean, between whom and Mr. Gray, as he states in his letter of resignation, "there has existed the best understanding, and the most perfect cordiality of feeling and esteem, even up to this moment." The society accepted the resignation, and "desired," as they say in their

report, "to propose, as a mark of esteem and affection to him, that a certain sum be voted him by the society. They found, however, *much to their regret, that this could not be legally effected;*" and this for the evident reason, that an act of incorporation, for purposes of worship and religious instruction, does not authorise the raising of money for any other purpose. In other words, if they had voted Mr. Dean a sum of money, as proposed, it would have been "as a mark of esteem and affection," and not for purposes of worship and religious instruction. Yet, in the face of this opinion, expressed in the report of the Standing Committee, published himself on a subsequent page, he has the effrontery to ask—"Did the society propose this? Did they even intimate that they wished to make any consideration to Mr. Dean on account of his leaving? Oh no,"—when the evidence was directly before him, that this same report, in which that proposition was made, had been accepted, and therefore approved of, in all its sentiments, by the society! But, although they could not legally vote to Mr. Dean this mark of their esteem and affection, they could and did vote to Mr. Gray the *usual salary* as Pastor of the Society, which, of course, they had a legal right to do. Under these circumstances, Mr. Gray, sympathising with the society and the retiring Pastor, offered with his usual generosity, to do with his own for them, what they could not legally do for themselves. Out of this simple and perfectly natural transaction, which took place, as we have seen, voluntarily on the part of Mr. Dean, nearly six months after the call of Mr. Gray, the author of the "Strictures" has endeavored to construct a proof of his imaginary plot, and through which he has deliberately charged him with "having bargained with Rev. Paul Dean for the occupancy of the pulpit of the Bulfinch Street Meeting-House." The argument of Mr. Mussey is,—“If the society wished to make Mr. Dean a consideration of \$500, they could do it, and do it equally as well without your (Mr. Gray's) assistance, as with it,”—*ergo*, there was a conspiracy between him and Mr. Dean. This is a fair specimen of the reasoning of the whole pamphlet. If they wished, he says, "they (the society) *could* do it." But this is begging the question. It was first ascertained by the Committee, after consultation with the best legal authority, (Hon. Mr. Adan,) that the society "could" *not* "do it" legally. The committee report "that it could not be legally effected." Who knows best, the author, or the highest in the legal profession? But what was thus desired on their part, but which they could not legally do, Mr. Gray proposed to do for them voluntarily,

—not for his own credit, but for the credit of, and in sympathy with, the society. But, as if nothing should be omitted on the part of this writer, which could be tortured into evidence against Mr. Gray, a charge is made in this connexion, that in “introducing documentary evidence in proof of his own position, he had been guilty of an interpolation which is as unjustifiable as forgery itself.” It seems that in this report of the committee on the subject, of “a mark of esteem and affection” to Mr. Dean, published in the Appendix to Mr. Gray’s Sermons, are the words—“to be continued for five years.” Now, in relation to this, it is only necessary to suggest that, *if* this addition has really been made to the report, there was no possible motive to influence Mr. Gray to such an act. This is self-evident; for, by the *omission* of these words, the report would read—“that he (Mr. Gray) will cheerfully and happily appropriate *five hundred dollars* to Mr. Dean, should the thirteen hundred dollars be voted him by the society.” Standing thus, it binds Mr. Gray but for one year and for five hundred dollars; but by *adding* the words, with which act he is charged, “to be continued for five years,” it would bind him for that term of time, and for twenty-five hundred dollars. It is absurd, therefore, to suppose, as he had no motive for such an act, but the reverse, that he should have deliberately, or for any improper purpose, have added these words. How, or by whom the interpolation, if any, has been made, is not known. The original report is not on file. It was used in the publication of Mr. Dean’s farewell sermon, in the previous May, in which it will be found, word for word, as in the appendix of Mr. Gray’s sermons, and from which it was copied. The author of the “*Strictures*” says, the interpolation “forms no part of the original report.” How is he enabled to speak thus confidently? Has he it in his possession? And if so, by what authority?

We ask, then, every candid mind, in view of the circumstances here presented, whether a transaction like this, so natural in itself, and so characteristic of Mr. Gray, affords any proof of a conspiracy with the standing committee of the society, “and amounting,” as it is termed in the “*Strictures*,” to “a kind of legal fraud?” and whether the use of such language and epithets, on such a subject, and towards such an individual standing in such a relation, is not wholly unbecoming, uncharitable, unchristian, and uncalled for?

And now, will the reader believe that these are all the proofs which have been adduced to sustain this high-handed and reckless charge against this good man and successful minister of the Gospel? Will they believe that this is all of that

“evidence, which was so indubitable and overwhelming as to defy even a doubt?” And yet, here the whole evidence is closed,—not a particle of it having been omitted.

SECONDLY. We proceed to give the history of all the circumstances connected with the call of Mr. Gray, without any addition, omission or exaggeration,—so that an impartial view of the whole case may be presented, and the reader enabled to form a correct judgment, and acquit or condemn the one or the other as the parties may be innocent or guilty.

We call the especial attention of the reader to this point, and the succession of events; as dates in this connexion are of great importance.

We begin with the year 1838, Mr. Gray having been called in October, 1839, and shall close with a few of the subsequent events.

The records of the Society having been examined with unusual care, it would appear, that previous to the year 1838, the utmost harmony had prevailed amongst them. The “Strictures” in one sentence would seem to leave a different impression, but the records give no evidence of it previous to the year 1838. On the contrary, all the elections for officers were generally unanimous, and no questions appear to have arisen, upon which there was any material difference of opinion. But soon after “divisions were engendered; and heart burnings and bickerings were the consequence.”

In December, 1838, G. W. Bazin purchased a pew in the Bulfinch Street Society; and in January, 1839, one month after, another was purchased by B. B. Mussey. These facts are to be particularly noted, as they hold an important relation to this whole affair. Who are these persons, and for what purpose did they obtain pews in this church? Mr. Bazin was, and is, the publisher of the “Trumpet” the leading paper of the Universalist denomination, and a worshipper at Rev. H. Ballou’s church. Between this paper and the Independent Messenger, a paper edited by the Rev. Paul Dean, a most bitter hostility commenced from the time of its first publication in 1831, at which time also, Mr. Dean *finally* withdrew from the ‘Association of Universalists’ and established a new one, called the ‘Massachusetts Association of Restorationists;’ the latter believing in future retribution, the former not. This hostility and alienation, continued from that time forward, and has not been closed to the present day. It existed when Mr. Bazin bought the pew in question. B. B. Mussey sympathized with the Trumpet

and that religious party in opposition to the Restorationists—of whom Mr. Dean was the leader. Yet nevertheless, in December, 1838, and in January, 1839, these two individuals purchased pews in this church. Now what was their motive, purpose, object? Was it out of personal regard and pure affection for Mr. Dean? Was it think ye, because, they had become converts to the old doctrines, and the principles of the new association? Or because they were attracted by the superior talent and eloquence of this minister whom they and their friends had for so many years depreciated and opposed? Circumstances we think, will clearly show. The church of Mr. Dean was a lost Pleiad in the Constellation of Universalism. Its change of name—'Central Universalist' to Bulfinch Street Society, had disturbed the order of their *numbering*, making the church at South Boston the *third* instead of the *fourth*; and the one at the South End, known now as the *fifth* only the *fourth*. It became important therefore to bring back, if possible, this wandering star to its former sphere—and restore the lost sheep to its parent fold. Of this, we shall have abundant evidence as we proceed.

In the "Strictures" it is stated, that the worshippers in this house, had, from various causes, "dwindled down to *two hundred and fifty*," and under these and other circumstances he remarks—"here was an opportunity to spy out the nakedness of the land." Seeing the condition of the church as thus represented, having "spied out its nakedness," it seemed undoubtedly to those individuals, a good opportunity to obtain a foot hold, and commence operations. They purchased pews as we have seen, in '38 and '39. They began their operations, by exciting dissatisfaction with the condition of things in the Society—the small number of worshippers—the increasing burthens of the pew-holders—and the consequences that could not fail to ensue. The remedy they proposed, was an exchange on the part of Mr. Dean, with Universalist ministers.

Accordingly we find, that on the 5th of March, 1839, less than three months after the purchase of the pew by B. B. Mussey, a vote is passed by the Standing Committee to "recommend to the proprietors, the propriety of requesting Mr. Dean to exchange with Universalists."

In the following month of February two pews were transferred, on February 1st and 5th, to J. H. Greene and L. Gilbert. through the agency of Mr. Ayer, the Sexton.

Haying thus strengthened their hands, and marshalled their forces, the warfare commenced.

In the following April, the Annual Meeting of the Proprietors was held. The vote of the Standing Committee on the subject of exchanges with Universalist ministers was brought before it; a vote was passed, to "choose a Committee of five to confer with Mr. Dean," on the subject; and another vote having been proposed, granting to Mr. Dean the usual salary, on motion, *it was postponed to an adjourned meeting.*

These successive motions were made by Mr. Mussey or his adherents, and they gave the first serious alarm to the friends of Mr. Dean.

The meeting was adjourned to May 19th, and under the circumstances, both parties felt it necessary, undoubtedly, to prepare themselves for the coming storm. For this purpose, six pews were transferred by the opponents of Mr. Dean, through the agency again of Mr. Ayer, the Sexton, on April 17th and 27th, and on May 10th, May 11th, and May 17th. The friends of Mr. Dean having knowledge of these movements, transferred *five* pews on May 16th, 17th and 18th—three of them on the last day before the meeting.

The meeting was held on May 19th, and the Committee on Exchanges, made a report *favorable* to Mr. Dean, namely—"that Mr. Dean has always enjoyed the usual privilege in relation to exchanges, and is still desirous to continue in the exercise of it."

The first motion on this report was to re-commit,—and on this vote there was a tie, and of course it was lost. It was then moved to accept the report, which was adopted by a vote of 38 to 30, and the friends of Mr. Dean prevailed. After this struggle, Mr. Dean's salary was voted as usual.

The next quarterly meeting was to take place in course on August 18, 1839. To prepare for this meeting, and obtain a victory if possible, the opponents of Mr. Dean, transferred *three* more pews on the 12th of August. The friends of Mr. Dean, *one*, on the 17th of August.

At this meeting, a motion was made by Mr. Roberts, that the By-laws of the Society be altered so as to allow each proprietor *a vote for every pew he held.* But after discussion, this motion was withdrawn. But another motion was immediately made, that *the use of the house* be granted to Rev. A. C. Thomas (a Universalist minister of Philadelphia) and Rev. William Whitaker, (another of the same order, at that time,) in New York, both of them distinguished for their talents and eloquence, for the purpose of giving a lecture each in the month of September following. Not divining at the time, the object of this movement, and wishing to show the utmost

liberality to their opponents, the friends of Mr. Dean, voted in favor of this motion, and it was adopted.

It is well to notice here, for a particular purpose, that the same subject was brought before the Standing Committee on September 3d, when the terms of the vote was varied so as to allow *Mr. Whitaker* the use of the house on the 2d or 3d Sundays in September, as might best suit his convenience. Some delay and hesitation on the part of Mr. Whitaker, as we shall soon see, made this vote probably necessary.

As the time arrived, notices were given from the various Universalist pulpits in the city, and the house was crowded on these two occasions. A large number of the ministers of that order, were in the pulpit, and took part in the services. Those two ministers preached successively, and produced in the Society, as might well be supposed, no little effect.

The friends of Mr. Dean were now fully awakened to a full sense of the danger in which they stood. They perceived now and for the first time, the true object of their opponents. They had begun, by requesting Mr. Dean to exchange with Universalists, and pending his deliberations on this subject, they withheld the vote on his salary;—as much as to say,—comply with our request or you shall lose your bread—we will depose you from your place. Failing in this, as we have seen, by a vote of 38 to 30, their next object was to hear candidates before the quarterly meeting which would occur in October, to strengthen their hands, bring out their whole strength, and take the society by surprise, and elect their favorite, either Mr. Thomas or Mr. Whitaker, as the case might be. Such a purpose, seemed too bold to be believed. At the time, however, the friends of Mr. Dean, were obliged to entertain and act upon it from the facts which were transpiring, and to which we have just alluded. We are now able to lay before you, the most unquestionable proof of its truth. The following letter has been kindly furnished us by Rev. Mr. Whitaker, one of the Clergymen alluded to, and who is now a minister of a respectable church in the city of New York.

NEW YORK, MAY 31, 1842.

Sir ; The invitation to preach at the Bulfinch Street Church in September 1839, was sent by B. B. Mussey and George W. Bazin, and when I visited Boston, I made Mr. Mussey's house my place of residence, and he openly avowed it to be his object to get possession of all the pews in the Bulfinch Street Meeting House that he could, for the purpose of controlling the affairs of the Society, and to have Mr. Dean, the then regular minister, deposed, and that I should settle there. I demurred and told him, I thought it unfair and would not preach, though I was repeatedly urged by Mussey and Bazin

and some others, and told that the people would like it, and Mr. Dean would have no objection.

That when I did preach in September or October 1839, as many as ten or twelve Universalist ministers were present, and Mr. Ballou was requested to take part in the services and he objected, and stated as a reason that he was so obnoxious in that Society, that he might defeat the object they had in view.

Yours, respectfully,

[Signed]

W. WHITAKER.

We have received other information, from this and other sources, but which we forbear to use, only alluding to it in another connexion. But we would ask, in the writer's own language—Who is it, now, that has “secretly conspired by dishonorable means to defraud the rightful owners of the Bulfinch Street Society of their property in that house?”

Under these circumstances, Mr. Dean and his friends felt that it was full time, on their part, for the most decisive action, and that whatever was to be done, must be done *promptly*, and *with a good degree of caution and secrecy*. Upon free consultation together, there seemed but two courses for them to pursue,—either to let their church fall into the hands of their opponents, to the sacrifice of their cherished Pastor, or secure an associate with Mr. Dean, whose talents and influence would be such as to call around him at once a numerous and able body of friends, who could support him in the position to which he was to be called. They determined upon the latter course. The difficulty was, to find a suitable candidate. Of their own order they knew of none whose talents and means were commanding enough for the occasion; and they came to the conclusion that it would be more in consonance with their general religious views and highest spiritual interests, to obtain a colleague for their Pastor from the Unitarian denomination, than that their Pastor should be dismissed, and another brought in to their revered sanctuary, whose doctrines they rejected, and with whose sect they had no fellowship or sympathy. With these feelings and views, in casting around for one suited to meet their peculiar circumstances, their thoughts were led to Mr. Gray. He had exchanged with their Pastor. He had long preached in the vicinity of their church. Many of them had attended his evening lectures at the Pitts Street Chapel; and, while they were pleased with him as a preacher, they loved and approved his spirit and acts as a man and a christian,—for his name was in all the churches. With him for their candidate, it would not be necessary, as a preliminary step, to hear him preach; and they knew also, from his pecuniary situation, that his

coming would not "increase their pecuniary burthens,"—which, in their present condition, was a point of some importance.

As the time approached, the opponents were active in making transfers of pews. In September, *two* were transferred. On the 20th of October, only seven days before the quarterly meeting, Mr. Ayer, the Sexton, (for whom Mr. M. has such great sympathy,) acting, without doubt, as their agent, made application to the standing committee for the purchase of the "unsold pews in the south gallery," of which so much has been said, at a greatly reduced price. On this account, it was necessarily referred to the coming proprietors' meeting, as the standing committee, on these terms, had no authority to sell. On October 14th, another was transferred by them. On the 24th, another. On the 25th, two. On the 26th, six,—making twelve transfers on their part, in the months of September and October.

On the part of Mr. Dean's friends, the application of Mr. Ayer for the purchase of those "unsold pews," attracted the attention of Mr. Theophilus Burr, as to the probable object, who soon after called upon the Treasurer and purchased them at the price which the latter was authorised to sell them for by a standing vote of the proprietors,—and in this way defeated the purpose of Mr. Dean's opponents. These pews, eight in number, were immediately sold by Mr. Burr, deeded and transferred to worshippers in Mr. Dean's house, on the 25th and 26th of October; and three others were transferred by the friends of Mr. Dean, on the 17th, 25th and 26th of October,—making eleven in all, one less than their opponents.

Thus prepared, the meeting was held on Sunday, Oct. 27. This was a regular quarterly meeting, and legally notified. At this meeting, Mr. Dean's letter, requesting his people to invite Mr. Gray as associate pastor, was read; when, after the usual discussion, &c. the vote was taken, and the result was, that Mr. Dean and his friends succeeded in saving their church and Pastor. The vote was 59 for, and 50 against, the call of Mr. Gray,—making the whole number of votes 109.

In the "Strictures" it is made a matter of complaint by the opponents, that they were taken by surprise. It is true, they had been defeated; but, in fact, there was no actual surprise. Both parties well understood the intentions of either; and had all the movements on both sides been perfectly open, a larger vote probably could not have been obtained. The whole number of pews in the church is 132. If the pastor's pew (1) and those unsold by the society (11) be deducted, the whole number remaining that could have

voted, under any circumstances, would have been 120. Of this number, 109 were cast, leaving only eleven unrepresented, as absentees for all causes, old age, sickness, out of the city, &c.—showing, most decisively, how great and general was the interest in the proceedings of the day. Had the distinct purpose been placed in the warrant, a greater attendance could not have been secured.

If now we go back, and trace these proceedings, step by step, we shall find the facts are simply these. Certain persons unfriendly to Mr. Dean and the doctrines he espoused, invade his church, and undertake by secret management, to depose him from his pulpit. They buy pews without becoming worshippers, and transfer them to others solely to make them voters for this purpose. The friends of Mr. Dean, in order to protect him in his place, and preserve the church, feel obliged to make transfers, just as fast, *pari passu*, as they are compelled by the proceedings and purchases of their opponents—and no faster. The following table will show this at a bird's-eye view:—

<i>Meetings.</i>	<i>Opponents.</i>	<i>Friends.</i>
April 28, 1839. Committee on exchanges chosen and vote on Salary postponed.	{ Dec. 25, 1838. 1 Bazin. Jan. 25, 1839. 1 Mussey. Feb. 1, " 1 Gilbert. 5, " 1 Green.	None.
May 19, 1839, Report on exchanges accepted, 38 to 30.	{ April 17, " 1 Davies. 27, " 1 Roby. 27, " 1 Everett. May 10, " 1 Snelling. 11, " 1 J. Hobbs. 17, " 1 Thayer.	None. May 16, 1 Fessenden. 17, 1 Tolman. 18, 1 Thornton 18, 1 Clark. 18, 1 Wallis, jr.
Aug. 18, 1839. Church granted to Thomas and Whitaker.	{ Aug. 12, " 1 Higgins. 12, " 1 Munroe. 12, " 1 Roberts.	Aug. 17, 1 Briggs.
Oct. 27, 1839. Call of Mr. Gray.	{ Sept. 30, " 1 Bowker. 30, " 1 Andrews. Oct. 14, " 1 Holbrook. 24, " 1 H.A. Hobbs. 25, " 1 Homer. 25, " 1 Clouston. 26, " 1 Russell. 26, " 1 R.S. Roberts 26, " 1 Jennings. 26, " 1 White. 26, " 1 Cooley, jr. 26, " 1 Tompkins.	Oct. 17, 1 Jones. 25, 1 Newman. 25, 1 Jewett. 25, 1 Bolton. 25, 1 Roulstone. 25, 1 Sawyer. 25, 1 Wyeth. 26, 1 Dean. 26, 1 Gould. 26, 1 Burr. 26, 1 Goddard.

Suppose now we acknowledge all this to be wrong. Yet let us ask, who was the aggressor, and who was obliged to act in self-defence? If it be true as Mr. Mussey in his "Strictures" remarks, that this transfer of votes is "a measure equally at variance with the moral and civil law," we ask upon whose head is to fall, the greatest share of censure and obloquy? Must it not be upon those who invaded this peaceable and united Society, and commenced the work, in order to wrest the property out of the hands of the original proprietors and actual worshippers? Did he not anticipate this when he so carefully and deceptively excluded from his letter all allusion to these transfers on the part of himself and his friends?

In this connexion, we present one other view of this vote.

Mr. Bradford the Treasurer of the Society, so advantageously known to all our citizens, has furnished a synopsis of all those who voted at the time of the call, and which is published in the appendix to the Sermons of Mr. Gray. The vote stood thus:—

	Yeas.	Nays.
37 who had been proprietors from 10 to 16 years,	23	14
31 " " " " " 1 to 10 "	19	12
	—	—
	42	26
3 who had been proprietors from 6 to 12 months,		3
38 " " " " " within 6 months,	17	21
	—	—
	59	50

The point to which we would call especial attention is, that striking off from this list *all those of both parties* who were proprietors from "six to twelve months," and the vote would stand as per upper columns, 42 yeas,—and 26 nays. (See above.) In other words, if the "ORIGINAL PROPRIETORS" and "those who had been such from one to sixteen years," had been left to decide the question, *without any transfers by either party*, the majority in favor of the call of Mr. Gray, would have been the surplus of forty-two over twenty-six—namely sixteen majority. To this result only one objection is made by the author of the "Strictures," to wit, that the names of two individuals though original proprietors and such for many years, ought not to be so considered, as having sold out previously, they repurchased in order to support Mr. Dean, and vote on this occasion. Admit this, and deduct the two, the vote nevertheless would stand, of the original and oldest proprietors, 40 to 26; and of these 26, Mr. Gray observes, in a note, that "most of these subsequently not only acquiesced in the decision of the majority,

but now attend with their families, and are among those whose attention and kindness will long be remembered by me."

One thing more, before we resume and complete our narrative. It will be perceived, that in all the proceedings up to the very hour of the call, neither the name of Mr. Gray nor any of his friends appear. The contest was wholly and exclusively between the friends of Mr. Dean and the Restorationists, on the one hand, and Mr. Mussey and the believers in *no* future punishment, on the other. On the one hand, it was the struggle of those who would retain the church which they had erected, and the pastor for whom it was built; and on the other, it was mainly a contest of *non-worshippers*, actuated by sectarian purposes, to obtain possession of a house to which they had not the slightest claim, by transfers, and other like measures, to the grief of its true shepherd and fold, and to the disturbance of that peaceable enjoyment of religious liberty, which is so sacredly secured by the constitution under which we are privileged to live.

To resume. On the same day of, and immediately after the call, Oct. 27, a committee of the society wait upon Mr. Gray,—and here, for the first time, does his name appear,—and on the next, the 28th, they address him officially on the subject. From their report, made to the Society, we take the following extract:—

"Your committee proceeded immediately to the residence of Mr. Gray, and verbally made him acquainted with the vote of the society. The form in which the subject was brought before the society, or otherwise the proprietors, and the state of the ballot upon taking the question, and *such other information as he would naturally require* as to the prospects and welfare of the society."

Here it will be perceived, they gave Mr. Gray "such information as he would naturally require, as to the prospects and welfare of the society,"—information that included "the form in which the subject came before the society, the state of the ballot, &c. &c." We here find him making those very inquiries which were indispensable to a proper knowledge of the subject before coming to a decision on such an important matter. No appearance of a previous understanding, or of a "foregone conclusion," but the exhibition of proper caution, in obtaining the most essential particulars, upon which to form a correct judgment,—the state of the ballot, the feelings, the condition and opinions of the members of the church and society.

In the letter addressed to him by the committee on the 28th, after this private interview, they say:—

“The terms of your settlement with the church and congregation thereof will be made agreeable to your wishes.”

Here, again, is another piece of indirect evidence, (the best in such a case,) that no conditions or arrangements had been previously made between himself and Mr. Dean. “The terms,” they say, (mark the expression,) “*will be made agreeable to your wishes.*”

Another passage will show their motives, feelings, and hopes:—

“We are fully aware that you are already connected most honorably and usefully with an important ministry in our city; that you are, and have been, much devoted to the work of ‘doing good,’ and especially to the promotion of Sabbath School instruction. But we feel that while the acceptance of this call will not separate you from that ministry, it will extend the means of your usefulness; and hence we are encouraged to hope that this our invitation will meet your favorable notice and ready acceptance.”

After giving the whole subject the gravest consideration, and with assurances from the most respectable members of the society, that a large proportion of those who voted against him would cordially acquiesce and approve of his settlement, Mr. Gray *accepted the call* for the reasons before given, and his *answer* was read to the society on Nov. 3.

On Monday, Nov. 4th, as Mr. Bradford has testified, and *not before*, we find by the records, that the remaining eleven pews owned by the society were sold,—and sold to the friends of Mr. Gray, those, for the most part, who wished to sit under his ministry; and the others to personal friends, who purchased to sustain him in his new and arduous situation.

The installation was fixed for Nov. 27, before which time, hearing that a protest was to be laid before the council, the society drew up and signed a paper *approving the call*; and this was signed by 69, while the protest had the signatures of only 19, confirming the assurances which had been held out to Mr. Gray, that a large proportion of the minority would cheerfully acquiesce as their only desire was, that the society should prosper, its burthens be more equally and generally distributed, and harmony restored.

Among these 69, were the names of those who bought the eleven pews *after* Mr. Gray’s acceptance of the call. The writer of the “Strictures” endeavors, with more art than honesty, to make it appear that, because they signed this document, which was presented to the Council on the 26th of November, *twenty-three days after the acceptance of the call*, that these, the “friends of Mr. Gray, and worshippers in other societies,” were instrumental in “inviting him hither.”

That it may not be thought we misrepresent him, he says on page 48—"As to the proof offered, that none of your friends from other societies had any thing to do with your call, the reader will judge;" and then immediately parades the names in full, with others, of the eleven who purchased after the acceptance of Mr. G.; and closes with this interrogation: "Does this show that the 'oldest proprietors and worshippers,' and they alone, ('not one of your friends coming in,') 'invited you hither?'" We leave it to those whose moral sense is the least cultivated, to say what is the measure of that just indignation which should fall upon one who can thus trifle with his own, and the understandings of the incautious, and the less informed, reader.

The Council having assembled, heard the "protest" of Mr. Mussey and his friends, (which by the way, he never signed, probably because he was ashamed to,) and his personal objections, which were urged in his strong and vehement manner. After which they passed the *usual* vote, that "having considered, &c., they were so far satisfied as to proceed to the services of the public installation," which took place, accordingly in the church, the same evening.

In the "Strictures," it is said, "that the Rev. Mr. Gannett and Rev. Mr. Robbins both members of your own Council (meaning Mr. Gray's) took the same view of the case (as that contained in the Protest) and "*that unless some explanation or refutation of the charges was made*" (those in the Protest) "they could not vote to proceed with the Installation." The writer neglects to add, that the most full and ample "explanation" and "refutation of the charges was made," and the Council passed unanimously (none dissenting) the vote as above, to proceed with the Installation.

Such is a plain, unvarnished statement of the circumstances, without any exaggeration and without the addition or the omission, as we believe, of a single important fact, connected with the call and settlement of Mr. Gray. We trust it bears on its very front the signet of the truth, the whole truth, and nothing but the truth. And in leaving this point, we ask every reader to say, if the friends of the Bulfinch Street Society, its Proprietors, its Senior and Junior Pastors, have not been more "sinned against than sinning?" Moreover, we ask here, as we shall have occasion to do at every step, whether the continued persecution of the present pastor, and the disturbance of the peace and harmony of the Society, by these non-worshippers, led on by the author of the "Strictures" is not contrary to every principle of right, every sentiment of religious reverence, and of all true christian feeling?

We come now in the **THIRD** place, to examine the reasons assigned by Mr. Gray for his acceptance of the call; and to show that none of these have been weakened or even qualified by any proof or arguments in the letter of Mr. Mussey.

The first reason assigned by Mr. Gray is, that the largest number of the *original and oldest proprietors, and of actual worshippers desired it—not one of his friends coming in, or voting on the question.*

In support of this statement, Mr. Gray brought the best and most undoubted proof, namely the certificates of Mr. J. R. Bradford, the Treasurer of the Society. In the first, which contained an analysis of the votes given on the occasion of the call, he states that forty-two of the original and oldest proprietors voted for, and only twenty-six against him. (See page 30.) This statement has not been questioned except in relation to two individuals, S. Curtis and H. D. Gray, original proprietors, but who having left, repurchased in May and October, before the time of the call. But let it be remarked that while this is true of these *two* individuals on the one side, it is equally true as to *three* on the other, namely, Messrs. Daniels, Tuttle and Flood. In making out this analysis, Mr. Bradford believed it to be most correct and fair to include in it *all*, on both sides, who had been original, and were then proprietors. In taking, as we think, this strictly fair and honorable course, a balance of one was given by the Treasurer against the friends of Mr. Gray. If he had rejected them on both sides, the vote of original proprietors would have been 40 to 23, or nearly two to one.

In other respects, this analysis has not been questioned, and Mr. Gray's position, that the largest number of the original and oldest proprietors and worshippers desired him to come, is fully established.

The next point in this connexion, is in regard to the interference or voting of Mr. G.'s friends, by which is meant his personal or religious friends, and his family connexions. To those who have read the letter to Mr. Gray, it must have been strikingly manifest that much art is used in this pamphlet, to make it appear that some of Mr. Gray's friends purchased pews in the Bulfinch Street Church *before* he had received a call, and voted for him on that occasion. The language of the Letter is—"Did you tell them (i. e. in his Sermons) your own family connexions came in to your assistance, to foist you upon the Society." Again—"Does

this 'show that the oldest proprietors and worshippers, and they alone, *not one of your friends coming in,*' invited you hither?" with other passages insinuating, or covertly asserting the same thing.

We deem this point a most material one, and we propose to show conclusively, that this is absolutely untrue; and, what is worse, (and we regret that the duty is laid upon us to say it,) that the author of the "Strictures" must have *known*, when he penned the above paragraphs, that not a personal or religious friend from other societies, or any one of his family connexions, voted for Mr. Gray.

In the first place, Mr. Bradford's letter to Mr. Gray is of itself conclusive. As it is important to the question, we give it here entire:—

Boston, Dec. 1, 1841.

Dear Sir:—In answer to yours of the 27th ult. I would say, that *none of your friends, from other societies, had any thing to do with your call, or voted at that time, as the books of the society will show.* Just previous to your call, eight pews in the south gallery, then belonging to the society, were sold to individuals, *all of whom were worshippers in the house.* Your call was given Oct. 27, 1839, and your answer *accepting the same* was on Nov. 3d, following. On the 4th of November, eleven pews remaining unsold, belonging to the society, were purchased, and have been and are occupied as follows: Six by individuals who came there to worship with their families, and two of the pews are still occupied by the same families who have worshipped in them over twelve years.

Yours respectfully,

JOHN R. BRADFORD,

Treasurer of the Bulfinch Street Society.

This alone would settle the question, but is not sufficient for our present purpose, which is, to unmask the deception which has been practised by the author of the "Strictures" in relation to this point.

Mr. Bradford uses this expression—"as the books of the society will show." In referring to those books, we find, as the question was taken by yeas and nays, that *the name of every person who voted on that occasion is recorded* and written out in full; and that of these, not one, at the time, was a personal friend or family connexion of Mr. Gray. That there may be no dispute in regard to these names, and that every reader may see for himself the truth or falsehood of Mr. M.'s allegation, we here give a correct copy, from the records, of these names, with the year against each, showing when they became proprietors, and the side on which they voted:—

Yea.	Time of Prop.	Nay.	Time of Prop.
Theophilus Burr,	1823	Robert Ripley,	1823
Jno. F. Bannister,	1823	Isaac Dupee,	1823
B. D. Baldwin,	1823	R. S. Roberts,	1823
Jedediah Blanchard,	1823	Nath'l Grover,	1823
M. L. Wallis, senior,	1823	Aaron Cooley,	1823
Samuel Curtis,	1823	Calvin Page,	1823
Peter Brigham,	1823	Jona. Davis,	1824
A. A. Dame,	1823	John Tuttle,	1825
M. Roulstone,	1823	Jona. Heath,	1825
Peter Cudworth,	1823	Martin Beal,	1825
Benj. Russell,	1823	Martin Burr,	1827
James Page,	1823	Wm. Allen,	1827
Henry D. Gray,	1823	Wyatt Richards,	1828
Gridley Stoddard,	1823	Cornelius Bird,	1828
Nathaniel Wright,	1823	Leonard Spaulding,	1829
George Redding,	1825	Edward Flood,	1829
Charles Wells,	1826	Thomas Ayer,	1830
Uriah Proctor,	1828	John M. Sexton,	1832
Wm. Sparrell,	1828	Samuel H. Mitchell,	1834
Elijah Clark,	1828	Jacob Ulman,	1835
John Boles,	1828	Catherine Todd,	1836
Nathaniel Foster,	1828	W. B. Daniels,	1836
Phineas Wright,	1829	Thomas Dunbar,	1838
Joshua Jacobs,	1831	Moses P. Moulton,	1838
Mary H. Crocker,	1832	Jonathan Jones,	1838
David Bryant,	1832	Geo. W. Bazin,	1838
John A. Page,	1832	Benj. B. Mussey,	1839
Benj. Bradley,	1833	Luther Gilbert,	1839
Peter Dunbar,	1834	Joseph H. Greene,	1839
Ezra Forrestall,	1834	J. G. Russell,	1839
Galen Merriam,	1834	R. H. Clouston,	1839
Thomas J. Stone,	1834	E. H. Higgins,	1839
Isaiah Faxon,	1834	John White,	1839
Samuel J. Pierce,	1836	Henry A. Hobbs,	1839
J. C. Lund,	1836	Joel F. Thayer,	1839
Seth Fuller,	1836	Henry Homer,	1839
Joseph S. Rogers,	1837	R. S. Roberts, jr,	1839
Charles Woodbury,	1837	N. P. Snelling,	1839
Andrew Green,	1837	Jona. Holbrook,	1839
George Vannevar,	1838	James Hobbs,	1839
A. L. Dennison,	1838	Daniel Cooley,	1839
Nathan Foster, jr.	1838	George Everett,	1839
J. G. Gould,	1839	Jos. W. Andrews,	1839
T. Goddard,	1839	Dexter Bowker,	1839
J. P. Fessenden,	1839	J. A. Jennings,	1839

Yea.	Time of Prop.	Nay.	Time of Prop.
Robert Burr,	1839	F. R. Roberts,	1839
John Thornton,	1839	James S. Roby,	1839
M. L. Wallis, jr,	1839	Daniel Davies,	1839
Thomas Tolman,	1839	John S. Tompkins,	1839
Elijah Clark, jr,	1839	Atherton Munroe,	1839
Henry Dean,	1839		
T. P. Briggs,	1839		
R. E. Newman,	1839		
D. E. Jewett,	1839		
Jno. B. Bolton,	1839		
Ezra Jones,	1839		
Edw. Roulstone,	1839		
Alpha Sawyer,	1839		
Nathan S. Wyeth,	1839		

Total, 59.

Total, 50.

Now, running the eye over this entire list, where is the name, we ask, of a single person who came in from any other society, and who at that time was a personal friend or family connexion of Mr. Gray? The only persons, known *as such* in this controversy, are furnished by the writer of the "Strictures" himself, on page 28. Here they are:—

"Franklin Brooks,
A. J. Richardson,
Lewis G. Pray,
George W. Hollis,
Francis H. Gray,

S. G. Simpkins,
R. W. Bayley,
Abiel Strange,
D. R. Chapman,
Edward Stearns."

Here is the entire list, given by Mr. Mussey himself; and we ask, where on the list of those who voted to give Mr. Gray a call, will you find the name of one of these individuals? Where, for instance, is the name of Mr. Pray, or Mr. Chapman, or Edward Stearns, or R. W. Bayley, or S. G. Simpkins, or, in fact, any one of the whole number? In vain do you look for them; they are not on the list, nor the name of any personal or religious friend, or family connexion of Mr. Gray. Here the question, then, is put entirely beyond dispute. It is not true, as asserted by Mr. Mussey, that any one of these voted for Mr. Gray or helped to "foist him upon the Society."

But we are not yet done with the writer of the "Strictures." We have proved that his assertion on this point is not true; but we now proceed to show that *he must have known*, while he penned the above charge, and which he has

repeated in so many different forms, in the society and out of it, by word of mouth, and in this deliberately written production, that it was not true.

Mr. Mussey, at his own request, has been furnished twice with the above list of names who voted on the call of Mr. Gray. Of this we have proof in his own "Strictures." "Having obtained," says he, "from the Treasurer a list of the proprietors of the Bulfinch Street Meeting-house on the 27th of October, 1839, *together with the yeas and nays on the vote for your call*, I was unable to come to the result, &c. *I therefore obtained from him the names of the proprietors, as classed above.*" And, to make doubly sure of this fact, he gives the note of Mr. Bradford, accompanying the second list:—

"Sir:—I herewith furnish you with *another* list of the proprietors of the Bulfinch Street Meeting-house, who voted on the question of the call of Rev. F. T. Gray, with the names classed, &c."

Here, then, is the most unequivocal proof, which Mr. M. himself cannot deny, that he has been furnished twice with this identical list of names which bears upon it all those who voted for Mr. Gray. These lists were in his possession when he made the assertion, "that Mr. Gray's family connexions came to his assistance, and *foisted* him upon the society;" as, also, when he asked the affirmative question—"Does this show that the oldest proprietors and worshippers, and they alone, not one of your friends coming in, invited you hither?" Now on this list, as we have seen, there is not the name of a single personal friend or family connexion of Mr. Gray; and the conclusion is seen to be inevitable, that he knew, when he penned those words, that they had no basis whatsoever in truth.

One other thing in this connexion, deserves exposure. In the "Strictures," an attempt is made to call in question Mr. Bradford's accuracy as to the time, when the purchase of the "eleven" pews by Mr. Gray's friends, took place.

"I know not why (say the 'Strictures') the Treasurer states that these pews were purchased on the 4th of November; for you will remark that he says in the same note to you that your call was given on October 27th. On the Monday morning after this I called on the Treasurer when the following conversation in substance took place."

We quote only four of the questions and answers in this pretended dialogue, and from these we shall see, that it confutes itself.

"Mr. M. Who engaged these pews last week?

"Mr. B. DIFFERENT INDIVIDUALS. I do not recollect all their names.

"Mr. M. Did these individuals call on you, or did one man engage them all at one time for these different individuals?

"Mr. B. THEOPHILUS BURR engaged them, but he did not give the names of the persons to whom I should deed them until this morning."

It will be perceived that in answer to the first of these questions, Mr. Bradford is made to say that "DIFFERENT individuals engaged them; and in answer to the second, that "Theophilus Burr" alone "engaged them." In other words, in order to accomplish his purpose, the author frames a dialogue so as to make Mr. Bradford in answer to one question say, that *different* individuals engaged them, and then in the very next breath to say, that only *one* called and engaged them. And yet, Mr. Wyatt Richards, who we do not believe would wilfully state what he did not believe to be true, is made to sign a certificate to support B. B. Mussey that such was the *substance* of the conversation on the 28th of October! The truth is that in this case two separate conversations are blended together; the one relating to the sale of the "eight pews in the South gallery" which were purchased as we have seen by Mr. Burr on the 25th of October and deeded to Newman, Jewett, Bolton, Lund, Roulstone, Bradley, Sawyer and Wyeth, not one the friend of Mr. Gray; and the other, relating to a conversation respecting the "eleven pews" purchased on November 4th by the friends of Mr. Gray, the day after the acceptance of the call. Mr. Mussey allows himself in this expression on page 27, in relation to the "eleven" pews. "As we have already seen" by the dialogue and the testimony of Mr. Richards, "*they* (the friends of Mr. Gray) "*had engaged the pews previous to your call*, and, as the Treasurer said on the 28th of October, *were ready to pay for them* as soon as the deeds could be made out." And yet as if to contradict himself as much and as often as possible, on page 29, he gives the vote of the Standing Committee, and of which he bitterly complains, allowing a *credit* of three, six and twelve months for these identical pews! The explanation is, the pews to which he refers here, and to which he refers in his dialogue, and to which Mr. Wyatt Richards refers in his certificate, are the "eight in the South Gallery" which were bought and *paid for* as soon as the deeds could be made out, and before the call, by worshippers in the Society; and not to the "eleven" bought by the friends of Mr. Gray on November 4th, and to whom credit was given. In another place, he says "I now propose to inquire who purchased these pews. Were they

worshippers in the house? For we see the pews were *engaged before you was called?*" A query or two, will, as we think, set this matter in a sufficiently strong point of view, and confirm our previous position. If the friends of Mr. Gray engaged these pews before the call, as here alleged, why were they not deeded at the time they were purchased? And if deeded, why did they not vote? and if they voted, where are their names? Turn, therefore this subject in whatsoever way you will, we arrive at the same conclusion, that in view of the most clear, undeniable and unanswerable facts, the first reason assigned by Mr. Gray for the acceptance of his call, that the largest number of the original and oldest proprietors desired it, *not one of his friends coming in or voting for him*, is fully and abundantly sustained.

The second reason assigned by Mr. Gray for accepting the call is, "because it was the wish of the church, not one dissenting." The substantial fact contained in this reason is scarcely called in question. It is said indeed, that one venerable member of the church, much respected for his piety, and let us here remark, that none respects him or it more than Mr. Gray, and which is most cordially reciprocated and of which the best evidence is given by sending for him as his Pastor in seasons of sickness and trying affliction—was, in the first instance, opposed to his call; but afterward and almost immediately, manfully acquiesced, for the reasons given in the 'Strictures,' "that he had no personal objections, and would make no difficulty." The vote of the church, therefore, "*was* passed unanimously, not one voting against it." So the record stands. But the difficulty in relation to this matter is, that the vote was not passed until after Mr. Gray had accepted the call,—while his language is, "that it aided him materially in making his final decision to receive from the church a letter enclosing a copy of the vote which was thus passed unanimously." Here an error is cheerfully acknowledged; but as we shall soon perceive, it was an error of the head and not of the heart;—of the letter and not of the spirit. "The letter killeth—the spirit maketh alive." Mr. Gray, as we have seen in another place, took unwearied pains before he answered the call, to ascertain the exact state of the society. The Committee state "that they gave him *all* the information he would naturally require," and among other things, he failed not to make himself fully acquainted with the feelings and wishes of the church. It consisted of but a few male members, and all of them with one exception, as he well knew, and among others the Junior Deacon, were among the foremost in securing his call. In

fact, from these and other sources, he knew the condition of the church, the state of every man's mind in it in relation to his coming, *just as well before as after the vote of the church was received.* It was this *unanimity* of the church, which, he meant to say, "weighed so much in the decision he was called to make." Bear this in mind, and we shall see at once the nature and extent of his error. Knowing with whom he had to contend, he desired that all his material statements should rest upon unquestionable *documents*, and this led him to quote from the vote of the church, without recurring to its date, that the fact might be stated in the official words of the record, rather than in his own. As a further illustration of this error, and to remove another vague charge. In these Sermons of Mr. Gray preached on November 29th, statements are made on the authority of the Treasurer, furnished in a written form before they were composed; but the authenticating document of the Treasurer is not dated till December 1st, two days after they were preached. But Mr. Gray having obtained beforehand the facts from Mr. Bradford, knew their truth, and felt justified in stating them with the same confidence while he was writing, as he would after receiving the authenticated statement of the same facts dated two days after. So with regard to this error about the vote of the church. The fact of its *unanimity he knew before*; and he used the record of the church only to give it an official authentication, and the second reason of Mr. Gray for accepting the call, is strictly true, namely, "because it was the wish of the church, not one dissenting."

The third and fourth reasons assigned by Mr. Gray may be considered together, and disposed of in a few words;—namely, "because the Pastor desired, and the interests of truth and righteousness seemed to require it."

The author of the "Strictures," seems to admit the first of these reasons with a singular if not a savage delight, and thus endeavors to gratify his spleen against both of these Pastors, who have so successfully withstood his favorite doctrine of "no punishment in a future life." But we shall not follow him in the track of bitter vituperation, which on almost every page, "drags its slow length along;" but content ourselves with a single extract from the Sermons which is highly creditable to Mr. Gray's benevolent and religious feelings.

"When therefore I became acquainted with your affairs, and interested in the efforts which you had made to obtain peace and greater prosperity for the faith you loved, by securing a colleague with your Pastor in whom the majority could unite, I felt that the great interests of TRUTH and RIGHTEOUSNESS required a sacrifice on my part; and as the same opinion was ex-

pressed by those whom it was my privilege to consult, the duty seemed imperative ; and therefore it was that I came to you."

One other and only one other mistake, is noticed in these Strictures. In a previous instance where it is amply explained, the sin charged, is one of addition. It is now a sin of omission. In a few words it is this. More than a year before Mr. Gray became its pastor, a Committee of the Society reported in favor of a change of its corporate name, but without designating a new one. The Society acted upon it, and the Record states, that it was "Voted, To accept the Report of the Committee, 19 to 11." The present clerk in furnishing a certified copy of this vote for Mr. Gray's sermons, omitted the figures and it then read, "Voted to accept the report of the Committee." Any one can see that this of itself is a small matter, and is of but little consequence. But as the author of the Strictures has magnified it into the crime of "fraud" we proceed to give an explanation of it which will be satisfactory to all probably, but the accuser.

In giving a copy of this vote the present Clerk, Mr. Stearns, was requested to obtain a certified copy also of the memorial to the Legislature. Between the two, he perceived, as he thought, a material discrepancy—the memorial containing this expression "as by their *unanimous* vote expressed," while the record on the acceptance of the report, as above, stood 19 to 11. In consequence of this seeming difference, Mr. Stearns called upon Mr. Charles E. Cook, who is every way favorably known to this community, the Society's Clerk at the time the record was made, and requested an explanation. In reply, he made such a statement, that the present Clerk, felt it to be a duty to omit the figures. In the letter subjoined, Mr. Cook has written, what he then stated to Mr. Stearns, verbally.

MR. EDWARD STEARNS, *Clerk of Bulfinch Street Society.*

Dear Sir : Your communication of a recent date, soliciting from me an explanation of an apparent discrepancy of a record made by me when Clerk of the Central Universalist Society, and a Memorial presented to the Legislature, for a change of name of said Society, to wit : the memorial expressing, done by a unanimous vote, and the record in question *now* appearing as voted 19 affirmative, 11 negative. I herewith reply to the same, that having a recollection of the meeting referred to, the debate, and its results, and that but *one* person voted in the negative, and *that* individual on one only of the three votes passed at that meeting ; I could not understand how such a record so contrary to my recollection could be, I have therefore had recourse to an examination of the same, and am of opinion, that since the Book of Records was surrendered by me, some one has altered said record by inserting another figure 1 to that of mine, making 1, read 11.

The other two votes, one specifying the future name, and the other, directions for obtaining it, were declared *unanimous*.

With sentiments of respect,

I remain your obedient servant,

CHARLES EDWARD COOK.

Boston, June 11, 1842.

In confirmation, we add a letter from Mr. Luther Blodgett, one of our most estimable citizens, who was then a member of the Standing Committee, which not only corroborates the statement of Mr. Cook, but gives also a satisfactory explanation of the whole matter.

BOSTON, JUNE 13, 1842.

EDWARD STEARNS, Esq., *Clerk Bulfinch Street Society.*

Dear Sir: Your communication of the 8th instant, was duly received, requesting me to inform you, when I was "proprietor and one of the Standing Committee of the Central Universalist Society; the transactions about the time; proposing a new name," &c. In reply, I cannot state now, when I first became a proprietor or one of the Standing Committee, but I can state that I resigned my office as one of the Standing Committee on the 20th of May, 1838.

At a regular Quarterly meeting of the Proprietors in the winter preceding, Deacon Sparrell introduced an order to change the name of the Society from Universalist to that of Restorationist, and the subject was referred to a Standing Committee. The next regular monthly meeting of the Standing Committee, was at my House, and I think they were unanimously in favor of recommending a change of name, but did not decide what name should be substituted.

At a subsequent meeting of the Proprietors the Committee reported as above stated, which report was accepted with only one dissenting vote. I then made a motion, (which I believe was seconded by Mr. W. Richards,) that the name be changed to Bulfinch Street Society, which was accepted by a unanimous vote. The Society then unanimously voted that the Clerk be directed to petition the Legislature for a change of name as above stated. Some time after the above transaction, the Clerk informed me that some of the Proprietors had sent in a remonstrance to the Legislature against the said change of name, the Clerk and myself immediately appeared before the Legislative Committee, and to my astonishment I found two of the proprietors there, and one of them the very individual who seconded my motion to change the name to Bulfinch Street Society.

I could not learn that they had any valid reason to offer for their remonstrance, and the Clerk with myself stated what had been the action of the Society which led them to ask for a change of name.

An Act changing the name agreeable to the vote of the Society, was shortly after received and accepted by the Society.

At the time I made the motion before stated, my reasons were that it was unnecessary and not a general practice by other religious Societies to designate their religious tenets in the name of their Societies.

Respectfully, your obedient servant,

LUTHER BLODGETT.

It would seem then from the recollection of both these gentlemen, that the report was accepted with "only one dissenting vote;" and consequently, as Mr. Cook states, the record has been altered. Not by the *friends* certainly, for

they would not wish to contradict their own memorial ; and it follows, that if any "fraud" has been committed, we must look for it in a different direction.

But however this may be, we see from Mr. Blodgett's statement, that admitting the vote on the report to have been 19 to 11, still the clerk (Mr. Cook) was authorized to use the word unanimous in the memorial. For on the second vote, adopting the new name, there was little or no difference of opinion, and the vote was declared to be *unanimous*. And then came another, and the most material vote, which is in these words.

"Voted, That the Clerk be directed to prepare a petition to present to the Legislature, in accordance with our wishes as expressed in the foregoing vote."

And this vote passed *unanimously*, as stated by Messrs. Cook and Blodgett, and nothing appears to the contrary in the records. And even the remonstrance referred to by Mr. Blodgett confirms rather than contradicts this view of the subject. When therefore the clerk drew up the petition, and stated "that the proprietors of the Central Universalist Church, are desirous that the said name, as by their unanimous vote expressed, be changed to that of *Bulfinch Street Society*,"—he stated the LITERAL AND EXACT TRUTH. And yet the author of these "Strictures" in speaking of this perfectly correct procedure on the part of this faithful clerk and excellent citizen, uses this language.

"By looking at the petition which the clerk presented to the Legislature you will see that it is a *direct fraud*, for he there sets forth that the vote was unanimous whereas less than two thirds of less than one third of all the proprietors voted for the measure."

And in another place alluding to these certificates as granted by the present clerk, accuses *him* of making "*false extracts*!" The one gave the *three* votes authorizing the petition, so as to present a full view of the case, *without* the false figures ;—the other comments upon *one* of these votes only, and that *with* the false figures ! We leave it with others to say where the fraud is, and whose course is best calculated to make erroneous and false impressions.

The only other statement in Mr. Gray's Sermons that has been questioned is that on the subject of the separation of Mr. Dean, and of his Church and Society from the denomination called Universalists.

Upon a review of these, we find that, though running over a period of nearly twenty years, Mr. Gray, generally, has stated them with great accuracy.

In a few words, these facts are, that in 1822 a number of individuals withdrew from their former place of worship, (First Society of Universalists,) and erected for themselves and Mr. Dean, their Pastor, who withdrew with them, a new house, in Bulfinch street. It is agreed by all, that at the *very first*, this was done with great unanimity and rejoicing. But, as Mr. Gray says, "*almost from the first*,"—as early, certainly, as at the time of the dedication,—“a change had come over their dream.” Mr. Ballou, the hierophant of the sect, took no part in the services, nor was he invited; while Mr. Mitchell, from New York—a Trinitarian, as was then Mr. Dean, and a believer in future retribution, and therefore called in the Sermons a Restorationist—was sent for, and took the most conspicuous part in the performances. Scarcely, if any, notice, we believe, was taken of this occasion in the Magazine, their only periodical at the time, while the installation and ordination of the Messrs. Whittemore, at Cambridgeport and South Boston, disbelievers in future punishment, were noticed in capitals. In September, 1823, Mr. Dean withdrew from the General Convention of Universalists, but, it would seem, was reunited with them again in 1824—which circumstance Mr. Gray accidentally omitted, as it did not appear in any of the records to which he had access;—*and this is his only mistake*. In 1827, Mr. Dean connects himself with a new association in Providence, composed of those with whom he mostly sympathised, (Restorationists,) and *finally, in 1831, established a new Association, from which time up to the present, a period of ELEVEN years, the alienation has been final and complete*. The object of Mr. Gray was to bring out the decisive fact, that Mr. Dean and the society had gradually “changed their ecclesiastical relations,” leaving them at liberty to make such new connections as they deemed most proper, useful and satisfactory to themselves. These facts are all confirmed by the “Strictures.” Rev. J. M. Austin, the Standing Clerk of the General Convention of Universalists, in a letter to, we suppose, Mr. Mussey, says:—“Mr. Dean was present, &c. in Sept. 1829. *After this date I do not find his name in the records of this body*.” Mr. Mussey says, indeed, that Rev. Otis A. Skinner, now Pastor of the Fifth (?) Universalist Society in this city, supplied his pulpit in 1830. It is true that he preached there once a month at that time, but Rev. Charles Hudson supplied the pulpit. But will he deny that Mr. S. was then, if not now, a believer of punishment in a future world? However this may be, it is a fact that needs no authentication, that in Jan. '31, Mr. Dean commenced the publication of the “Independent Messenger,”

a paper devoted to the defence of the doctrine of the final Restitution of all things, in opposition to the doctrine, "that all punishment is confined to this life;" and that in August, 1831, he established the Association, known as the "Association of Massachusetts Restorationists,"—since which, as before stated, there has been no intercourse between the parties, except that of warfare or controversy between their respective papers. In 1834, the *church* commenced the work of separation, by voting an alteration of their corporate name, so as to read, "the First Restorationist Church in the City of Boston;" and, in 1838, the Society petitioned the Legislature for a change of name, "so as to conform to the *sentiments* of the Society, and the name of the Church," for the reason, as they state in their memorial, "that the term Universalist, as now theologically defined, expresses a meaning inconsistent with their faith." This act was granted by the Legislature, and accepted by a vote of the society. In accepting this act, a notice to the society, supposed to be legal in respect to time, was given by the Clerk. It seems, however, that the Revised Statutes are so unintelligible on this point, that our best counsellors cannot decide whether a legal notice is seven, or fourteen days. In consequence of this possible mistake, and one or two other minor irregularities in the records, counsel advised, since the call of Mr. Gray, but without any relation to the circumstances or acts connected with his call, that a meeting, certainly legal, that is, for the longest term of time, should be called, to confirm their doings, so that if, in the collection of taxes, or in defence of their just rights, any legal proceedings should become necessary, no partial informalities of this kind might stand in the way of a righteous verdict in favor of the society.

But, as we have seen, the separation of Mr. Dean from the Universalists having been final and complete in 1831, and having become Unitarian, except in regard to the doctrine of the restoration of all men, and with him his people, it led to a change of the corporate name in 1838, and finally, under the circumstances in which they were placed, to the settlement of Mr. Gray as a colleague, in 1839. "From these facts, it will be seen" as Mr. Gray has stated in his Sermons, "that it was the original proprietors, with their Pastor, who carried forward this important work, step by step, going back eighteen years, until, the time having come when a colleague was desired by your Pastor, it was they, and they alone, (not one of my friends coming in, as has been asserted,) who invited me hither. And who but they, let me ask, had this right? The majority in all cases must govern, and if they who erected

this house, with their friends, felt it to be their solemn duty, as it was their right, to retain their control over it, and elect for themselves such a Pastor as they should prefer, and protect it against those from whom they differed, most *vitally in principle*, who has any right to complain? Where is the cause for censure? Where, it may be asked, is the wrong?"

There is but one other subject of complaint on this topic against Mr. Gray. In stating the origin of the separation that took place between Mr. Dean and the Universalists he leaves it to be inferred that it was on account of difference in doctrine. "You leave," say the 'Strictures,' "the reader to infer that this was from other than *personal* considerations; that it was from a want of *fellowship in doctrine* or *religious sentiment*; which was not the case." In another place, he remarks "it arose from some personal difficulty" between Mr. Ballou and Mr. Dean "which as he believes continues up to this present time." Now we say to this writer in his own language "you either know what you have intimated is not true, or else you have not informed yourself on a subject which you attempt to decide, and are guilty of a criminal neglect."

The exact facts in the case are these. In 1821-2, communications appeared in the "Universalist Magazine," on both sides of the question of *punishment* or *no punishment* in the future life. They were acrimonious and unsatisfactory to both parties. In consequence, a writer over the signature of "Restorationist" (Rev. P. Dean) in March '22 makes a "Proposal" that a brief statement of the evidence, that all misery is confined to this life be written by one who believed in that doctrine; and another, in proof that misery will extend beyond death; that these should be published without alteration in the Magazine, and submitted to the public to draw their own conclusions without any controversial replies by either.

This "Proposal" is declined by the Editor (H. Ballou.) A number of communications followed between Mr. Dean and the editor, and at length they assume somewhat of a personal character, but nevertheless connected with the great principle in discussion; when finally the Junior editors (H. Ballou, 2d, and T. Whittemore) come to the rescue and over their own signatures *refuse admission to any further communications on the subject*—one party understanding it to mean the *general* subject, and the other, as referring only to the "Proposal." Thus excluded, as the Restorationists believed, from the discussion of this vital principle of christianity, the difficulty

continued to increase until January, 1823, when an "Appeal" (published in Mr. Gray's Appendix) was made to the public, signed by Rev. Mr. Dean in company with four or five other clergymen of the same order; and was introduced into the "Magazine" with these, and other remarkable expressions:—

"Christian Brethren, it is a most painful, heart-agonizing task to put into your hands what we know must produce in you surprise and grief of no ordinary character; but you are assured that this *gall* and *wormwood* has for years been tasted by those who saw the first germ of this *root of bitterness*. Yes, the shade of many a night has witnessed the anguish which preyed on the heart of him who writes this notice, and his pillow has received the tears of grief occasioned by the increasing symptoms which portended the unhappy schism which is now made manifest to the public."

That it may be seen whether this "schism" is a private or personal rather than a doctrinal affair, we publish here the Declaration.

"TO THE WORLD.

"The writer of this, and several of his brethren, who agree with him in opinion, have long viewed, with deep regret, the *modern corruption* of the genuine doctrine of the *restoration of all men*, and this corruption appearing to be seated and growing among the order of Universalists in the United States, and believing it is a great hindrance to the reception and spread of the truth, as well as detrimental to the morals of the community, consider it as a duty which they owe to God, their own consciences and their fellow creatures, to publish to the world the following declaration:—

1. "That in our opinion, the doctrine of universal salvation, at the commencement of the future state, and that of the final restoration of all men by Jesus Christ, through faith and repentance, are distinct and different doctrines, and are incapable of being reconciled together."

"That we consider the former doctrine to be subversive of a just sense of accountability to God, and the proper distinction between virtue and vice, and, consequently, lessens the motives to virtue, and gives force to the temptations of sin."

To confirm the view taken of this difficulty, we find in the Magazine of August, 1823, a letter from the Rev. Mr. Turner, a party to the appeal, now a Unitarian minister, having these words:—

"Brother Dean has lately settled with Mr. Ballou, and the settlement embraces both their *personal* and *public* difficulties. They have exchanged papers purporting that each considers the other 'a christian minister and in the fellowship of the Gospel.'"

But the publication of this letter gave rise to new difficulties, and the breach between the parties has never been healed—either with respect to these two individuals, or the denomination. It festers, and will continue to fester, in all human probability, until the unscriptural and dangerous doctrine of no

future punishment is sloughed out, or its believers wholly separated from the denomination.

From these statements and extracts it will be seen that Mr. Gray, was perfectly correct in conveying the impression, that this difficulty in its origin and progress was a *public* as well as a private one, arising, as it did, out of a difference of opinion in regard to a fundamental and vital principal of christianity—a “want of fellowship in doctrine and religious sentiment.” “The simple truth is” says Mr. Gray “that *various circumstances* had separated this church from christian fellowship with those whose *name* it originally bore ; and by this vote the proprietors agreed to drop the old and adopt a new one, that would disconnect them in *name*, as in fact they had been in *feeling*, from a *denomination with whom they did not fellowship*.”

As to the points of law which have been so formally and authoritatively raised in these “*Strictures*,” we have little to say. To our apprehension, there is in them a curious blending of right principles with false conclusions,—and right conclusions, if any, from false principles. Put this pamphlet into the hands of two or three lawyers, and it would require the pencil of a Hogarth to depict their expressions of mirthfulness as they should proceed in their process of legal dissection. “When a corporation is formed,” says this expounder of the law, “it is done for some specific object, and that object must be kept in view by all the subsequent acts of the corporation.” A second “Daniel come to judgment!” Well, brother pamphleteer, be it so ; but has not the act of incorporation of Bulfinch Street Church for its “specific object” *worship and religious instruction* ? And is not the same “specific object” equally “kept in view,” whether one man or another be the Pastor ? And have not the “subsequent acts” of the Bulfinch Street corporation been as much those of worship and religious instruction since as before the call of Mr. Gray ?—especially so, since the original proprietors and oldest worshippers were those who gave him the call ? Where, then, is the force of your comparison between this and a change from a Banking to an Insurance company ? Your conclusion does not follow from your premise, and you are—non-suited. But there is another law principle laid down in this new commentary, or treatise of civil law, to which we must demur,—the principle, we mean, that the minority must rule ! This is anti-republican, and counter to the whole scheme upon which our American constitutions are based. If it be a sound doctrine, the author of the “*Strictures*” may have all the credit or

wealth to which its adoption may lead. We want none of it. Let him, however, if he will, try this principle in a court of justice, and if he gain his cause, and establish the anomalous principle that a minority must rule, and obtain thereby this *one* church, let me whisper a question in his ear, and in the ear of his religious,—I mean, his denominational,—friends, and ask, how large will be the number that will be *lost* to them that have come into their hands from other denominations, under similar circumstances, and which they now hold in opposition to the principle here assumed? The wise man looks before he leaps.

We have heard that *one* paragraph in these “Strictures” has excited some little sympathy with this *down-trodden minority*, so many of whom do not own the pews they represent, (14,) and who for the most part do not worship in the church, and whose whole object is to annoy and disturb the society, and, if possible, break down the influence and spirits of its present Pastor, and then accomplish their sectarian purpose by the election of an ultra Universalist,—and this, too, in opposition to those who were the builders of, the original proprietors and the actual worshippers in, this church. The paragraph to which we refer, is as follows:—

“You know this controversy has not been prolonged to this date by the will of the minority. They, a long time since, made a proposition that they would either buy or sell; and when they found that *you and your friends were not willing to make or accept any proposition of that kind*, they called a meeting of the society, to see if some offer could not be made to them, by which this unpleasant controversy could be ended.”

This writer, though exacting the most punctilious accuracy from others, has neglected to state two facts here of no little importance. One is, that the “meeting” mentioned by him as having been “called,” was not called by the standing committee, they having refused,—knowing, when an application was made for a purpose so foreign to the objects of the society, and from such persons, that it was only done to add more brands to the burning, and new insult to past injury. And they were greatly surprised that a *Justice of the Peace* could be found who would lend himself to such a purpose, without first ascertaining the grounds of the refusal, as manifestly intended when the power was granted. The words of the statute are (R. S. chap. 20, sect. 17):—

“In case the assessors or committee of any parish, or religious society, shall UNREASONABLY REFUSE to call a meeting, any justice of the peace for the county, upon the application of five or more of the qualified voters, may call a meeting in the same manner as a justice of peace is authorized to call a town-meeting.”

The second fact which he has neglected to mention is, that Mr. Gray's friends, so far from refusing, *did*, through Mr. Bradford, but not in his official capacity, show "a willingness to make or accept any proposition of that kind." The following correspondence will show who has most to answer for in this respect:—

B. B. MUSSEY, Esq.

Sir:—Judging from your communication to the Clerk of the Bulfinch Street Society, that you are desirous of disposing of your pews in their Meeting House, I am desired by some of the proprietors to request you to state to me the lowest price at which you will sell all your pews in said house. Your early attention to this request, will oblige,

Yours respectfully,

JOHN R. BRADFORD.

Boston, May 13, 1841.

BOSTON, MAY 13, 1841.

JOHN R. BRADFORD, Esq.

DEAR SIR:

Your note of this morning is received and contents noticed. I cannot now name any price at which I will sell the pews in the Bulfinch Street Church. In my communication to the Clerk of the Society in connection with others petitioning for a special meeting, my object was not to *sell my pews alone*, but to get a proposition from the society, to purchase all the pews now owned by Universalists in it. If the Unitarians are willing to act honorably in the case, they will make an offer, at which they will either buy or sell. If they buy our pews we can then retire from the society and either build another house or go to some other place of worship. And should we buy they can do the same. I have already been offered more than I ask for my pews in the Bulfinch Street Church, and more than I ever expect to get for them, and had it been with me an object of speculation, I should have sold them long since, but such is not the case. I am willing to sell my pews at *cost* to any who will support the original intentions and avowed object of the erection of the church. I am unwilling to sell them at any price to a combination of crafty individuals, who wish by means of a bare majority, dishonestly obtained, to oblige those who honestly differ from them in religious opinions to support in their own house, a man whose tenets they do not believe, and who has allowed himself to be made either the *tool* or the *dupe* of a party, to enable it wrest the house from its original object and press it into their sectarian service.

I cannot sell at the present time, for another reason. I requested the Clerk to call a meeting of the proprietors which he has refused to do, and this has obliged me and those who joined with me in the call, to apply to a Justice of the Peace, who will call one as soon as it can be done legally, and for me to leave my associates in this position would be an act of injustice not to say meanness, which I would not consent to do.

I must therefore decline making any offer of my pews to those persons whom I presume you now represent. But I should like to receive a proposition from them to purchase the pews of all those who are dissatisfied with the condition of things in the Bulfinch Street Society.

I remain, yours, &c.

B. B. MUSSEY

BOSTON, MAY 17, 1841.

B. B. MUSSEY, Esq.

Sir :—Your note of the 13th inst. in answer to mine of same date, I did not receive till to day, or it would have been answered sooner. The closing paragraph reads thus, “I must therefore decline making any offer of my pews to those persons whom I presume you now represent, but should like to receive a proposition from them to purchase the pews of all those who are now dissatisfied with the condition of things in the Bulfinch Street Society.” Now sir, if you will do me the favor to furnish me with the names of all those who are dissatisfied with the condition of things and the number of pews, I will do all in my power to bring this unpleasant business to a close.

Yours respectfully,

JOHN R. BRADFORD.

To this last letter of Mr. Bradford, no answer was received. What then, think you, will these few sympathising friends say, when they find, from under his own hands, such a declaration as this: “I have already been *offered more than I ask for my pews in the Bulfinch Street Church, and more than I ever expect to get for them.*” This fact was known to the standing committee before they refused a call for the meeting. They well knew, as he avows in the above letter, “that he would decline making any offer of his pews,” because he did not “want to sell,” unless it was to circumvent the original proprietors of this church, who had thus far defeated his plans of obtaining possession of it. He declares, in so many words—“I AM UNWILLING TO SELL THEM AT ANY PRICE to a combination of crafty individuals, who wish, by means of a bare *majority*,” &c. &c. And yet, at this very moment, he was making application to this very majority for the ostensible purpose of *SELLING TO THEM these same pews!* And because they refused a meeting, he obtains one to be called by a Justice of the *Peace*, who decided, without hearing the opposite party, that it had been “unreasonably refused!” How frank, how candid, how manly! See how different is the language of Mr. Bradford: “Now, Sir, if you will do me the favor to furnish me with the names of all those who are dissatisfied with the condition of things, and the number of their pews, I will do all in my power to bring this unpleasant business to a close.”

The reader will perceive, on page 57 of the “*Strictures*” and forward, a series of questions addressed to Mr. Gray, to which, we think, he is now prepared to give a ready and unequivocal reply:—

Ques. 1. “Have you (Mr. Gray) given ‘all the facts?’” To this he must answer, No; it could not have been done

with propriety in the sermon form; but the remainder are here given, to corroborate all his positions and statements.

Ques. 2. "Have you told the reader 'how you came?' by what means your call was effected?" Yes; plainly and truly, supported by additional facts now for the first time laid before the reader.

Ques. 3. "Did you tell them you were to come 'without compensation'?" No; for he was bound to tell them nothing but the truth. The committee said, in their letter, "the terms of your settlement *will be* made agreeable to your wishes."

Ques. 4. "Did you tell them, your own family connexions came in to your assistance, and helped to foist you upon the society; that pews were transferred for the purpose of making voters, to enable you to place yourself in the Bulfinch Street Church? Surely not." In this instance you have answered for him truly, for it would have been, as you know, a deliberate falsehood if he had answered in the affirmative. As to the transfer of pews, the reader can judge, from the facts which have now been stated, who commenced the work, who transferred the most, and whether Mr. Dean and his friends, in "SELF-DEFENCE," were not driven to this necessity. Mr. Gray did nothing, but to accept the call, which the majority had given, who he had sufficient reason to believe, were in the right, and to accept which, the cause of TRUTH and RIGHTEOUSNESS required at his hands.

Ques. 5. "Does the 'simple truth' of 'Christ and him crucified,' teach you to avoid a *part of your own society*, and pass them in the streets, without even the look of recognition, because they, in the exercise of their rights, opposed you?" Yes, in relation to one individual, and no other can be named but the author of the "Strictures,"—a proprietor by sufferance,—but "no part of his society;" and even he was treated with all due civility until the following, with other, but, if possible, still baser resolutions, were offered by him to the society on the 25th October, 1840:—

"*Resolved*, That the part acted by the Rev. F. T. Gray, in endeavoring to wrest this Church and Society from its original object by encouraging or aiding in the purchase of pews for the purpose of securing his own call as colleague Pastor of this Society and Church, was not sanctioned by any divine law revealed in Scripture, but is at variance with the whole spirit of the Gospel.

"*Resolved*, That his, Rev. F. T. Gray's, acceptance of the 'call' extended to him by this Society in October last, at a meeting not regularly called, and which he knew to have been *clandestinely* managed for that special purpose by his pretended friends—should be disapproved by all honest and well-meaning men.

“Resolved, That the sale of Pastorship of this Society by the Rev. Paul Dean, and its purchase by the Rev. F. T. Gray, has introduced a new era in the church, which threatens the purity of religion, and will, unless discontinued by all professors of religion, place at the head of all our churches ‘hiring priests,’ instead of honest teachers of true religion.”

After which, self-respect alone would teach, that such an individual should be passed by without even a recognition, as indicating the “hand-writing upon the wall,” and saying to him—“tried in the balance and found wanting.” In adversity, or whenever a proper opportunity occurs, Mr. Gray’s love “to his enemies” will be manifest by returning “good for evil.”

Let me, in return, ask the author of the “Strictures” a few plain questions. Did you, or did you not, purchase a pew originally in the Bulfinch Street Church, as a friend to Mr. Dean, or as a sectarian and ultra Universalist? Were you an admirer of his preaching, or a believer in his peculiar doctrines? Did you not, within three months after your purchase, offer a vote, or procure it to be offered, that a committee should be raised to wait upon Mr. Dean, and request him to exchange with Universalist ministers, with whom you knew he was in open hostility, and had been for eleven years? Did you not move, or cause the motion to be made, by which the question of his salary was laid upon the table, while the question just alluded to was under consideration? Did you not, before the next meeting of the proprietors buy and cause pews to be transferred, so as, if possible, you might obtain a majority, and thus compel Mr. Dean to make these exchanges, or leave his pulpit? Did you not obtain the use of the house for the purpose of hearing candidates? Did you not invite Rev. Mr. Whitaker of New York to preach as such, with a view to depose Mr. Dean, and elect either him or some other in his place? Did you not concert with and encourage Mr. Bazin to invite Mr. Thomas to preach, and did he not so invite him with the same end in view? Are there not facts, that can be obtained from these two clergymen, if the case come to trial, that ought to make your cheeks blush for shame? Did you not, for the purpose of carrying this object of your denomination, open a subscription, or was not a subscription opened, and was not money subscribed in the several churches of the Universalist order in this city for that purpose? Did you not with this money buy pews in this church, and have them transferred to such agents as were within your control? And have you not, since the call of Mr. Gray, been using this and your own money, and all your influence, to disturb, defame, injure and blast the prospects

of this religious society? Have not resolutions been offered there by your party, highly derogatory and libellous in their character? Have you not interrupted and wantonly delayed their proceedings? Have you not been abusive to the officers and members of the society? Have you not slandered their motives and characters? Have you not obtained the purchase of pews by improper representations and management? Have you not threatened with prosecutions and law-suits all those who attempted faithfully to perform their duties? Have you not withheld your taxes, because, as you feigned, the proceedings had been illegal; and when at length after the most patient delay, they were brought to the hammer, did you not bid off fourteen of them as your own, though a large proportion of them were standing in the names of others, and finally pay the taxes and cost of sales, thereby acknowledging the legality of the society's act, and your own unjustifiable procedures? Have you done these things as you pretend, in self-defence? Against whom were you defending yourself? Who has attacked you? Who has assailed any of your rights? On the contrary, has not the society **FORBORE** until forbearance is no longer a virtue? Have they not kept their silence at all these meetings and left you to utter things at your pleasure against their most respected and beloved Pastor, most trying to their feelings? Have they not suffered all things for the sake of peace and charity, without scarcely a word of reply? In what form or manner has "calumny with her hundred tongues been summoned" against you? Where and when have you been assailed so that you were "compelled in defence," to "publish the names of individuals, without *designing to do them any injustice?*" Have you in all cases, as you profess on your closing page, "intended strictly to adhere to the truth? *Has* "no feeling of personal hostility influenced you in this matter?" Do you believe in a **JUDGMENT TO COME?**

We have now presented you, Christian Friends, all the points in this controversy, which are essential to a right understanding of the whole matter. Many other things of a less important character have been introduced by insinuation or unsupported assertion, which it would be useless to notice, and worse to retort by recrimination. Your own good sense will easily detect and give the appropriate answer to these, without any argument at our hands. If we have succeeded in putting you upon your guard against receiving the bold statements contained in this pamphlet by shewing up its les-

ser misrepresentations which run through its pages ; if we have succeeded in calling your attention to the utter improbability of any conspiracy or bargain on the part of Mr. Gray, from his well known position and character ; if we have shown that this allegation is unsupported by a single fact that connects it with Mr. Gray ; if from the simple, straightforward and authenticated history which we have given of the circumstances which preceded and led to his call, you can see and feel, that it was a controversy on the part of those already in the Society, the one struggling to retain their church and Pastor, against those who had concerted to depose the one, and obtain possession of the other, and that Mr. Gray came in with a view to calm these tempestuous waters, and to subserve the cause of TRUTH and RIGHTEOUSNESS by accepting the call of Mr. Dean's friends ; if we have succeeded in showing that every position taken by Mr. Gray in his Sermons are fully sustained by all the facts in the case ; that not a single friend of his came in before the call, a call made by a majority of the original proprietors and eldest worshippers in the Society,—the church unanimously concurring,—the Pastor strongly desiring,—and that the result to which they came, in choosing a colleague was only the consequence of a chain of circumstances running back many years ; if these and other points have been placed before you as truly and as naturally as we have desired ; and if we have explained the few mistakes, satisfactorily, into which the author of the Sermons fell in going over so extensive a subject in a limited compass,—we have accomplished our purpose, which was to scatter to the winds the malignant cloud which this pamphlet was intended to bring over the prospects of one of the most estimable, pure hearted, and benevolent of our citizens and clergymen, and of a society, now one of the most flourishing in the city ;—save the continued interference at their business meetings of those who are not worshippers, many of whom are in truth not even proprietors, and whose sole object would seem to be, to disturb the peace and order of the society, and thereby to drive away its quiet and best friends, to break down by obloquy and depose their Pastor, and thus obtain the church for themselves.

As we have now intimated, there is a dark and a bright side in the existing affairs and prospects of this society. In conclusion, therefore, we propose to give a slight sketch of each, so that you and our friends generally, may understand the exact nature of the opposition you are called to encounter ; and some of the circumstances and prospects which exist to

cheer and animate your hearts under the trials and difficulties through which you are called to pass.

We give the dark side of the picture with the less reluctance, because, as we think, the author of the *Strictures* deserves the exposure, and has authorised us by his own words, to take this course. "We shun not" he says "the light, we are ready at all times to have a fair investigation of our doings, and of *all the means we have used to accomplish our purposes*. We avoid not the investigation of any of our doings in a moral or legal view, and by the light of the moral and civil law; we intend to pursue our course, until those who have witnessed the controversy shall acquit or condemn us." He further says, "the minority may have done many things—*no doubt they have*, that they would not under other circumstances." This is an honest confession so far as it goes; but the public should know the precise nature of these wrong acts, that having now become witnesses of the controversy, they may be enabled to acquit or condemn, understandingly. The previous wrongs committed before the call of Mr. Gray have been given;—we propose now to give a sketchy drawing of the dark side of the picture, as well as the bright one, since that period.

After the call of Mr. Gray then, as we have seen, there was a general acquiescence in that measure by the largest portion of those who voted against him, who were actual worshippers in the house. But a minority remained, and through the influence, chiefly, of one individual, the author of the "*Strictures*," this minority of non-worshippers has been increased by the purchase on his part of other pews, and by transferring them afterwards to those who were thoughtless enough to use them for his purposes, but not for worship in the House. The means taken to obtain these pews will give one of the shadows that belongs to this dark picture. His clerk, or one "recently in his employ," is sent to a gentleman who would sell his pew. He is a friend of Mr. G. and no consideration would have induced him to sell to an opponent. But the clerk is represented as a teacher in the Sunday School, the owner is deluded, and the pew obtained. Again, the respected Moderator of this Society becomes unfortunately embarrassed and mortgages his pew. It comes to the knowledge of this author, who "had much rather fail in any enterprise than succeed by dishonorable means" and he goes and obtains the pew without the knowledge of its owner by paying the mortgage; and then at the next meeting, protests against its legality, because the Moderator was not a proprietor! We could give quite a list of

such instances, but we only sketch. He boasts at one time of owning a dozen or more of these pews, although but three of them actually stand in his name.

Another shade in this picture rises out of the manner in which these pews are transferred and used. A deed is placed in the hand of some personal or business friend, authorized by him to attend the meeting, with directions how to vote; when, in fact, no one is authorized by the by-laws unless the deed has been regularly transferred by a vote of the Standing Committee. As an illustration—a Universalist friend of ours having been furnished with one of these deeds, was made to believe in the purity of the cause, appeared at the meeting, and as he had a deed in his pocket, claimed the right of voting. Soon after, however, having read the Sermons of Mr. Gray, he sent back the deed with a note saying in substance that he would have nothing more to do with it, believing that they were entirely wrong in their persecution of Mr. Gray. This is but a single specimen, of which we have more of a similar kind.

That this matter may be clearly and distinctly understood by all who have any interest in our affairs, we throw in here another shade; and imitating our opponent in this single thing, made strictly necessary in self-defence, we shall, in this particular use names. We have said, that a large proportion of those who oppose Mr. Gray, are not worshippers. Of the 38 for instance, (whose names in full are placed upon the records) who voted *NAÏ*, at the very last annual meeting, *twenty* (20) *do not worship at that Church. Twelve* have become proprietors or had pews transferred to them *since Mr. Gray* was installed, viz:

Joseph Snelling,	Dec'r 3, 1839
William C. Perry,	Dec'r 13, 1839
Elisha Gilman Woodward,	Jan. 16, 1841
E. R. Broaders,	Jan. 25, 1840
Barnabas Thacher,	Dec'r 3, 1840
William G. Hersey,	Feb. 16, 1841
William J. Silver,	April 12, 1841
S. Dickson,	April 24, 1841
Henry Hooper,	May 22, 1841
Isaac O. Barnes,	Oct'r 20, 1841
Theophilus P. Smith,	Dec'r 28, 1841
Charles Grant,	March 21, 1842

And six (6) became proprietors within one month previous to his call, namely.

J. W. Andrews,	Sept. 30, 1839
Henry A. Hobbs,	Oct'r 14, 1839

Jonathan Holbrook,	Oct'r 14, 1839
R. S. Roberts, jr.	Oct'r 26, 1839
J. C. Lund,	Oct'r 26, 1839
Daniel Cooley,	Oct'r 26, 1839

And four within six months, namely.

J. P. Fessenden,	May 16, 1839
Joel F. Thayer,	May 17, 1839
E. H. Higgins,	Aug. 12, 1839
F. R. Roberts.	Aug. 17, 1839

Six only have been proprietors 14 years, viz: C. Page, W. Richards, Wm. Allen, B. D. Baldwin, John Tuttle and R. Ripley.

Only one (1) of the 38 is a member of the church.

In contrast to this, (which we throw in as a relief,) of the 56 who voted YEA on the same occasion, besides many others, proprietors and worshippers who were absent, *fifty-two* were, and are, regular worshippers. *Fourteen* of the above have been proprietors and worshippers over 14 years in that Church. Of *eleven* who voted at this meeting, and who were among the original petitioners for the church, *nine* voted with the 56 i. e. in the majority and the affirmative. *Twelve* of the 56 are members of the church. If those who were actual worshippers and proprietors alone, had voted at this meeting, the vote would have stood 52 to 14.

The following correspondence will throw another shade into the picture we are now sketching. A pew (No. 28) after due notice had been given by the Sheriff, was sold at auction as the property of Aaron Cooley. It was bid off by Langdon Coffin: the following correspondence will show the nature of this transaction.

BOSTON, JUNE 20, 1841.

MR. COFFIN,

Sir ;—You appear to be laboring under some misapprehension as to the purchase of pew No. 28, in the Bulfinch Street Meeting House. The condition of the sale was, that the purchaser should pay the claim which the Society had in the pew for taxes to the 12th of February next, and the deed, amounting to the sum of \$25 75, in addition to the sum bid for Mr. Cooley's right. This was expressly stated by the Sheriff, and I would refer you to him for information on this point. The same condition applied to pew No. 68, bought by Mr. Blood, which has been complied with by him and he has taken the deed. I hope this will be satisfactory and produce an early adjustment of the matter

Respectfully yours,

J. R. BRADFORD, *Treasurer.*

MR. BRADFORD,

I told your brother I would call on you about that pew by the middle of next week—but I am so much engaged to day upon business of more importance

that I shall not have time to talk about it. I got Mr. Cooley's right and have a bill receipted to that effect, and I do not see that I want any thing more at present. At any rate I will call upon you as promised, as soon as I can conveniently leave the store.

Yours,

L. COFFIN.

Nothing further was ever done by Mr. Coffin in relation to this pew. It is not a little singular, that this pew which originally was owned by Cooley, stood at the time of this Sheriff's sale, in the name of John White; it was then bid off to Coffin; Coffin sold out the right he obtained of Cooley to Mussey; from Mussey it passed to Wright; and Wright, when he understood the true nature of the case, returned it back to Mussey; and at the late sale in June it was bought by G. W. Bazin for \$61!!

Another shade thrown in must complete the dark side of the picture. It is an extract from the records of the last annual meeting.

"The meeting was called to order, &c. The moderator requesting all who were not proprietors of pews to withdraw. Mr. Edward Flood without addressing the moderator, and seated, said the moderator had better withdraw, and he was called to order. Very great disorder being manifested, &c."

"The report of the treasurer was accepted nearly unanimous, only one hand was raised in the negative. Notwithstanding this Mr. B. B. Mussey and Mr. Barnabas Thacher spoke against the report and doubted the vote. Voted to take the question by yeas and nays:" (on the acceptance of a treasurer's report!) "Mr. Mussey moved that the report be referred to a committee of three to audit the treasurer's account and was called to order. Yeas and nays on the acceptance of the report." The report was accepted 56 yeas, 38 nays.

On the subject of balloting for officers, the following is a part of the record.

"As the treasurer called the names of the proprietors they came forward and voted. When the name of John F. Banister was called a Mr. E. S. Williams stepped forward and deposited a vote; and when the name of Jonathan Davis was called, a Mr. John Bartlett voted, though they were told repeatedly by the moderator, and by the treasurer, and by Col. Roulstone, chairman of the committee to count votes, &c. that they had no right to vote; and were repeatedly told that no one was considered a proprietor unless his name appeared on the books of the corporation, as that was the only guide to tell who the proprietors were. When the name of James Page was called a Mr. John P. Hill appeared, and was asked if his name was Page, and he said it was not, but that he had bought the pew of Mr. Page, and considered himself entitled to a vote. He was told that he had not conformed to the rules and regulations of the Society, and must not vote; and the clerk was directed to make a minute of the fact that Mr. John P. Hill appeared to vote on pew standing in the name of Mr. James Page, and his vote was challenged and refused."

"Moved by Mr. Theophilus Burr, That the salary of the Pastor of the Society for the ensuing year be \$1,300. The motion was seconded, and an amendment was offered by Mr. B. B. Mussey, to wit: That the motion to give Mr. Gray \$1,300 be amended by inserting, give Mr. Dean \$500 for the ensu-

ing year, and Mr. Mussey was called to order. Mr. Mussey appealed from the decision of the moderator. The meeting voted to sustain the decision of the moderator. The vote was doubted, and the meeting again by a very decided vote, sustained the decision of the moderator. The previous question being called for, the yeas and nays were ordered, and the motion of Mr. Burr was passed by a vote of 52 yeas, to 36 nays."

With these few facts we leave the public to judge whether or no "these worshippers in other Societies (20 out of 38 remember) have not gone out of their way to molest" this religious Society.

The bright and more pleasing side of the picture remains to be drawn. Notwithstanding all these seeming obstacles and real trials, this faithful Pastor has been, and is, steadily and quietly, but earnestly and successfully, engaged in the great work and calling of his Master. From sabbath to sabbath the church is well filled, with most attached, intelligent and attentive hearers. Though much reduced in numbers when he entered upon the work there, no place of worship in the city perhaps, is more uniformly favored with a goodly and attentive audience, than this. Instead of decreasing, as it would, were a particle of the statements against him true, it is constantly on the increase. It would almost seem as if Providence, as a reward for their endurance and fidelity amidst so many discouragements and perplexities, was favoring this people with a large measure of the blessed influences of the Holy Spirit. His vestry meetings are exceedingly full, and those who attend upon them seem to hang upon the very lips and skirts of their devoted Pastor. Numbers have been and are added to the church monthly, until at the last season of the communion, the attendance and services exceeded in fullness and interest any occasion of the kind. The Sunday School with its two hundred bright and happy faces; and its Bible Class, with a quarter part of that number, is the best proof of the interest which the young have in their Pastor, and the influence which he is endeavoring to exert over them, for good. The Sewing Circle brings together on each returning month, a large number of ladies in social and delightful communion; while the church meetings are fully attended and conducted in a way to improve and enlighten their minds, and purify and elevate their spiritual affections. The following passage from an annual report recently read by a member to the church, will give us a true idea of this Pastor's labors, and the success of his ministry.

"I have thus far spoken of the outward condition of our affairs, and it is such as demands our gratitude to the Author of our Being, that he has blessed us so peculiarly. We have a beloved Pastor, who has taken pains to have

us love the Bulfinch Street Church. We never find him sleeping at his post, but present in our houses, present at our meetings, present at our Sunday School, and present at our Sanctuary, and at all times, winning our acquaintances to join our church. This is the secret of our success—this explains how it is that our annual reports are so favorable. That we may appreciate our blessings and privileges is the prayer of every one that hears me." Additions to the church last year 41.

After the reading and acceptance of this report, Brother N. Wright offered the following vote which was adopted, and placed on record. "Resolved, That at the close of another year, in view of the prosperity of our church, we would recognise the goodness of that Providence, that has blessed us with such a devoted and faithful pastor; and we trust that his services will long continue to be crowned with abundant success."

But the labors and influence of this Pastor are not confined wholly to his own people. The citizen and the stranger, alike seek him in numbers, when the man of God is needed to mingle with their joys, or bind them in one of the sweetest bands which has been woven for them by the hand of a wise and beneficent Providence; and he is still oftener remembered and sought after, by those who are, as by those who are not of his own fold, when the bruised reed is to be supported, the tear of sorrow wiped away, and the heavy-stricken mourner needs the sympathising heart, and the consoling prayer, as the remains of the tenderly loved, but now the lost, are to be placed in the silent grave.

Nor has the spirit of christian benevolence departed from this people, but on the contrary seems to glow more brightly than ever in their midst. Within the last month, the sum of *two hundred and fifty dollars* has been collected for the fraternity of churches, for indigent theological students, for the poor, and other purposes.

It is pleasant, it is more than pleasant, it is delightful and cheering, to witness the interest with which this whole company of worshippers cling to their Pastor under all these trials. Those who know him best;—those who are acquainted with all the circumstances which have brought him in their midst;—those who are the daily witnesses of his piety, purity and single-heartedness,—without guile or dissimulation, charitable in the largest sense of the word,—embracing in the arms of his affection all who differ from him; and laboring as they cannot but feel, from a pure love of souls,—they it is, who know how to prize him most: and when we look at the darker side of this picture, and feel rising within us the promptings of disgust and scorn with human nature and human conduct,—it is truly refreshing, to turn the eye upon

this other picture, since, with great power, it bids us hope on, and hope ever, in the reality, greatness, and redeeming qualities of this much abused humanity.

We ask then the friends of this Pastor, and the friends of the Bulfinch Street Society, and those of peace, order, law, and religious liberty, whether it is not time that a high stand be taken, and an end put to this interference with the rights, harmony and prosperity of this religious society? Whether there is not at the foundation of it, a question, which should deeply interest us all as a religious and church-going people? That question is, whether it is lawful and right, for those who have no immediate connexion with a church, to purchase its property, disturb its proceedings and aim to overturn its established ministry? For if it be lawful in a single case, it must be lawful in all; and where then is there security for any of our churches? However this may be, one thing is certain, that if the Constitutions and Statutes of our land, do not hold up their protecting shield in such a clear case of moral wrong as this,—the law of public opinion when once enlightened on the subject and aroused to its duty, will bear upon those who may offend in this regard, with greater certainty, and more decisive power, than even the sword of the magistrate. Public Opinion! To this then we confidently appeal. We appeal to it, to understand the true question which is here involved, and the facts as they have now been developed. We appeal to it, that it may understand the motives and feelings that are operating upon the minds and hearts of the accusers and opponents of this Pastor and people, and we feel the strongest assurance that it will not only frown upon the offenders, but interpose its broad shield of judgment and sympathy in aid of those who are maintaining the sacred altar which they or their fathers erected; and who would secure to themselves the right peaceably to maintain and enjoy the institutions and worship “of the Supreme Being, the Great Creator and Preserver of the Universe.”

Very respectfully, yours,

A PROPRIETOR.

We the subscribers having heard the foregoing document read, so far as our knowledge of the transactions of the Cen-

tral Universalist Society and now Bulfinch Street Society extends, we believe to be true, and give our names as a sanction thereof.

NATHANIEL WRIGHT,	} <i>Original Petitioners for the act of Incorporation and oldest Proprietors and Worshippers.</i>
M. ROULSTONE,	
JEDEDIAH BLANCHARD,	
M. L. WALLIS,	
THEOPHILUS BURR,	
JOHN F. BANISTER,	
GRIDLEY STODDAR,	
PETER CUDWORTH,	
JAMES HENRY,	
<i>Proprietor and Worshipper from 1823.</i>	

Boston, June 10th, 1842.

ERRATA :—On page 25, 2d paragraph, from bottom, should read, the next regular Quarterly Meeting in course was held in July, but adjourned to August 18, 1839.

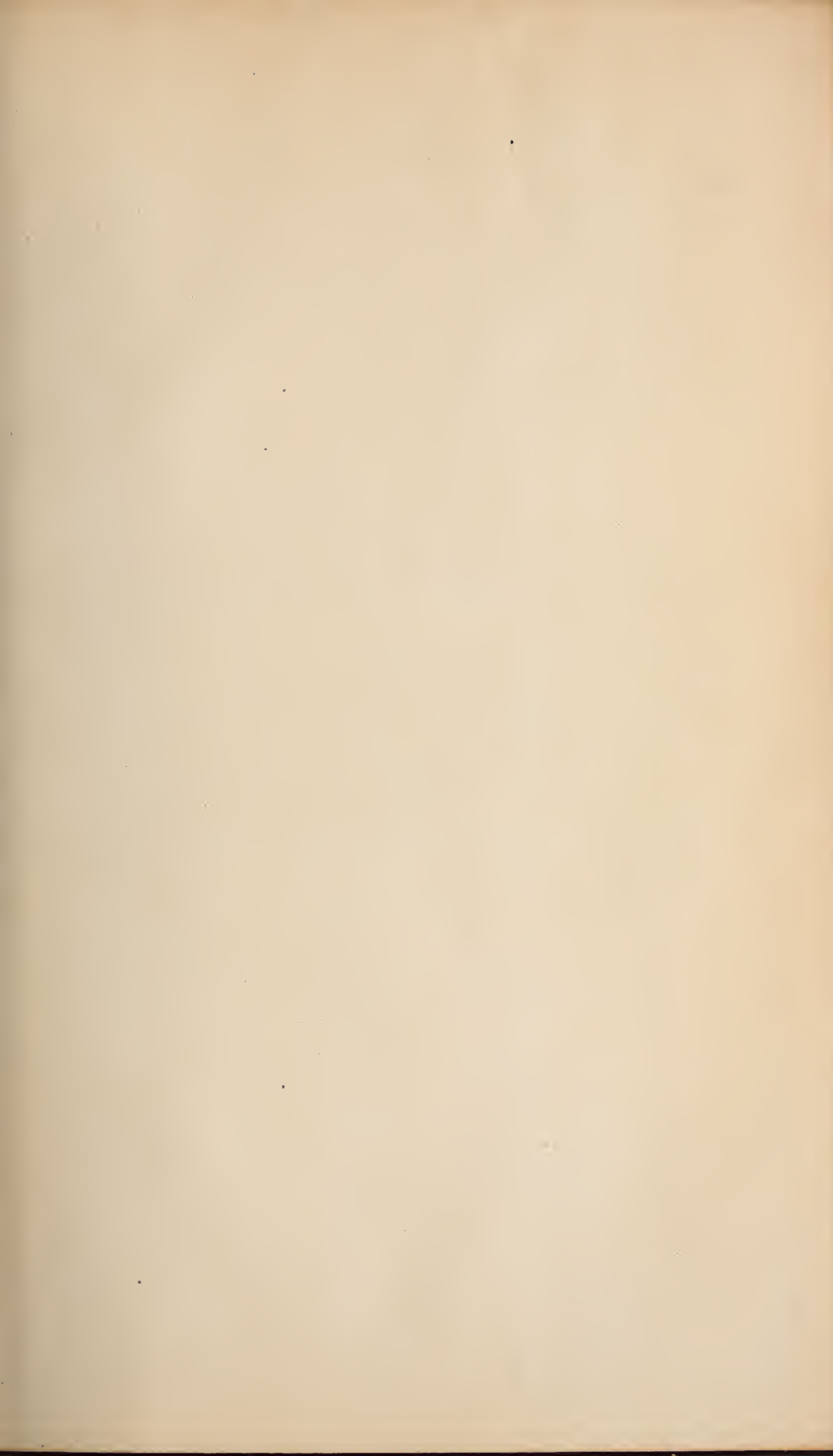
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